

THE LITERARY GAZETTE

AND
Journal of the Belles Lettres, Arts, and Sciences.

No. 1774.

LONDON, SATURDAY, JANUARY 18, 1851.

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KING'S COLLEGE, London.—Theological Department.—This DEPARTMENT will RE-OPEN on Friday, January 24, 1851. Candidates for Admission, not being Associates of King's College, or Graduates of Oxford, Cambridge, and Durham, must present themselves for examination at half-past ten o'clock on Wednesday, January 22nd.

Printed forms of application (which should be sent in a week previously to the examination) and the prospectus, containing all information as to the course of study and expense, may be obtained from J. W. Cunningham, Esq., Secretary.
Jan. 7, 1851. R. W. JELF, D.D., Principal.

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A prospectus, containing full information, may be obtained at the office of the College.
By order of the Council,
Dec. 24, 1850. J. W. CUNNINGHAM, Sec.

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London, 16th Jan. 1851. D. DAVISON, Hon. Sec.

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"The scope," he says, "and the soil for missionary labour in the East at the present day, is in many respects, but especially in this particular, widely different from that cultivated by the first Apostles of Christianity. Mankind, in the area within which their earliest efforts were made, had been already awakened to inquiry from the long torpor of an exhausted superstition. The philosophy and the ethics of Greece had shed their light over the regions of Western Asia, and disturbed the rude mythology of the Romans and their tributaries. The long stagnation of the human mind was at length moved. Philosophy had given a noble expansion to intellectual power, and diffused an energetic contempt for the absurdity of pagan rites. Satire had directed its shafts in ridicule of popular delusion, and rhetoric had roused, whilst science directed, an impulse to the exposure of error and the search after truth. Contemporary with their great social phenomena, two powerful auxiliary movements were in active operation to aid the extension of Christianity—the dispersion of the Jews with their sacred books and antiquities over every region of the Western World, and the diffusion of the literature and language of the Greeks

(the vernacular of the Apostles and probably of their august master himself) over all the southern dominion of Rome, where the Greeks, before their final submission, had planted their numerous colonies, from the shores of the Hellespont to the confines of the Atlas.

"Co-extensive with the march of the Apostles, therefore, were the facilities which they found already prepared for the triumph of their mission; but their facilities their humbler followers throughout the East at the present day have, in every instance, slowly and laboriously to create, amidst difficulties more obstructive and influences more adverse, than the dangers which beset the path of the apostles, or the active persecution which overtook their earliest disciples. Instead of the strife of theology they have to overcome the apathy of indifference, and experience has proved that they encounter a more formidable opponent in the stupor of ignorance than in the dialectics of scepticism."

We have quoted this passage, as supporting our views respecting the absolute necessity of education, in order to pave the way for effectually teaching Christianity, but cannot pass it over without expressing our dissent from the assertion contained in it, that Greek was the vernacular language of Christ. We are aware that Diodati has ingeniously supported this position, but still there can be little doubt that the language of our Saviour was Syro-Chaldean.

Early legends, which generally delight in attributing the conversion of different nations to the immediate agency of one of the original apostles, relate that Ceylon was Christianized by St. Thomas and St. Bartholomew. This tradition is supported by Jerome and Chrysostom, but the earliest notice of the existence of Christianity in Ceylon is that of Cosmos Indopleustes, an Egyptian who wrote in the reign of Justinian. He states that in Tabrane (the ancient name for Ceylon) there was an episcopal church, with a liturgy and the three orders of the ministry. If this account be true, all traces of this church must have subsequently perished, for Marco Polo, in A.D. 1290, states that all the inhabitants of Ceylon were idolaters. Whilst, therefore, Christianity was remarkably preserved in the Syrian churches on the Coromandel coast, it soon disappeared in Ceylon. The Portuguese missionaries again got a footing in the Island in 1548, and Columbo was erected into a bishopric, the first prelate being Don Juan de Monterio. In 1544, the indefatigable apostle of India, St. Francis Xavier, was invited over by the Parawas or fishermen of Cape Comorin, and baptized six or seven hundred. But the history of the Roman-catholic conversion of Ceylon is marked by the utmost unscrupulousness in the use of means; and we cannot be surprised at finding that the Christianity of the great mass of the Singhalese was the result, not of religious conviction, but of political conformity. Although they made an open profession of their new faith, yet still their attachment to their former superstitions was unshaken. As the ancient Pagans were always ready to adopt a new deity into their Pantheon without giving up the worship to which they had been accustomed, so the Singhalese adopted an unreal form of Christianity without surrendering their belief in Buddhism. The readiness with which those who attempted their conversion assimilated their ceremonies to all that was most attractive in their ancient faith, taught them, in fact, to be Christians and idolaters at one and the same time.

The period of Dutch rule in Ceylon is a dark one, it is marked by treachery and per-

fidy, and persecution. The circumstances under which it commenced were highly favourable. The foundations of a prosperous commercial empire which they had laid in Java, Sumatra, &c., had given them a high reputation, which they sullied by their rapacity and bad faith, and their religious bigotry.

"The insults offered by the Dutch to the images on the altars of the Roman-catholic chapels during the war were equally exasperating to the Portuguese; and the discomfited captain-general of Colombo, in narrating the events of the siege for the information of his government, says, 'his pen wants words to describe the affronts put on their holy things by the heretics, who took the statue of the Apostle St. Thomas, and after they had cut off the nose, knocked it full of great nails, and shot it out of a mortar, November the 16th, into our ditch.'

"The same fury against the Church of Rome continued at all times to inspire the policy of the Dutch in Ceylon; and their resistance to its priesthood was even more distinct and emphatic than their condemnation of the Buddhists and Brahmins."

The only wise policy which marked their proceedings was that education accompanied under their auspices the preaching of protestant Christianity. But the notion which they formed of education was miserably imperfect. It was such as was scarcely deserving of the name, and therefore we cannot wonder that the education which they furnished was powerless in counteracting the other evils of their religious and political system.

The Dutch system proved an entire failure, persecution only served, as it invariably does, to attach the sufferers more strongly to their own peculiar modes of faith, and if it made converts, most of them proved only nominal, insincere, and unsound, and it is a remarkable fact that although hundreds of thousands of Singhalese were baptized by the Dutch missionaries, scarcely a vestige now remains in Ceylon of Dutch Presbyterianism. The period of Roman-catholic influence was marked by a spirit of accommodation to the prejudices and superstitions of the native population; hence, therefore, the Christianity which that church introduced was but modified heathenism. The period of Dutch rule was equally unsuccessful in evangelizing Ceylon; because, as we have seen, although the Dutch introduced education, it was insufficient, and mere political encouragement and ruthless persecution caused the form of religious faith which they fostered to be hollow and insincere. When the exciting causes were removed, it vanished and disappeared. Under British rule we find total indifference to religion, an indifference which signally marks the progress of our empire in the East. The result was, a general relapse into heathenism.

"On the arrival of the British, both the Singhalese and Tamils, accustomed as they had been for nearly two centuries to a system of religious compulsion, expected to find on the part of their new masters a continuance of the same rigour which had characterized the ecclesiastical policy of the Dutch. Under this apprehension they prepared themselves to conform implicitly to whatsoever form of Christianity might be prescribed by the new Government; and not only did the number of nominal converts exhibit no immediate reduction on the change of rulers, but they were reported in 1801 to have so far exceeded anything ever exhibited by the Dutch, as to amount to no less than 342,000 Protestants, exclusive of a still greater number who professed the Roman-catholic religion."

"Vast numbers had openly joined the Roman-catholic communion, to which they had long been secretly attached, and the whole district was handed

over to priests from the college of Goa. In the Singhalese districts the decline, though not so instantaneous, was equally deplorable; the 342,000 over whom Cordiner confidently rejoiced in 1801, had diminished in 1810 to less than half the amount, and numbers of Protestants were every year apostatizing to Buddha."

In 1808, great dissatisfaction was felt in England, on account of this retrograde movement, and Viscount Castlereagh thought it his duty to censure the governor, Sir T. Maitland, for the discouragement which the policy of his government seemed to give to Christianity. Measures were accordingly taken to arrest the numerous perversions to heathenism; and the account given of the results is rather curious:—

"Proponents were appointed to itinerate the provinces, and baptize the children of the natives; the successive missions of the Wesleyans, the Church of England, and the Baptists were liberally encouraged by the Governor and cordially welcomed by the colonial chaplains and clergy; the Bible Society and the Christian press of India supplied translations of the Scripture and reprints of doctrinal discourses for the use of the Singhalese. * * *

"On the periodical visits of the proponent, the *tom-toms* were sounded throughout the villages, the children were brought in crowds to be baptized, and the ceremony was performed in many instances by arranging them in rows, the proponent, as he passed along, sprinkling their faces with water, and repeating the formula of the rite. The Singhalese term for this operation was *Christiani-karenewa*, or 'Christian making;' but it was far from being regarded as anything solemn or religious. * * * Of baptism itself they had no other conception than some civil distinction which it was supposed to confer, and to the present day the Singhalese term for the ceremony bears the literal interpretation of 'admission to rank.' If two Buddhists quarrel, it is no unusual term of reproach to apply the epithet of an 'unbaptized wretch.' * * *

"Prodigious numbers of nominal Christians who have been thus enrolled, designate themselves 'Christian Buddhists,' or 'Government Christians,' and with scarcely an exception they are either heathens or sceptics. There are large districts in which it would be difficult to discover an unbaptized Singhalese, and yet in the midst of these the religion of Buddha flourishes, and priests and temples abound. The majority ostensibly profess Christianity, but support all the ceremonies of their own national idolatry, and more or less openly frequent the temples, and make votive offerings to the idol. The rest are alternately Christians or infidels, as occasion may render it expedient to appear; and in point of character and conduct they are notoriously the most abandoned and reckless class of the community."

So utterly unsuccessful was the system adopted by the British government that it tended to foster the Roman-catholic faith just as much as the accommodating spirit of the Portuguese and the persecution of the Dutch Protestants, and the Roman Catholics now form the largest portion of the Christian community in Ceylon. The stern plainness of Presbyterianism never possessed any attractions for the natives of Ceylon, whilst the pomp and splendour of the Roman Church had a stronghold on the imaginations of a people whose native faith was one of show and ceremony.

The religious systems with which Christianity had to contend for supremacy are ably and at the same time concisely described by Sir J. E. Tennent, in the 4th and 5th chapters; and without entering as deeply as he has done into an analysis of their tenets, we will content ourselves with mentioning a few of the most salient points in Brahmanism and Buddhism.

The traditions of India are not sufficiently

trustworthy to enable us to determine what was the original religion of that vast and populous country. Thus much is certain, that from the earliest times of which we have any knowledge, two great idolatrous religions divided it—the one of Brahma, the other of Buddha. Buddha is supposed to have been a really existing person. His doctrines are of a purer and more philosophical kind, and his worshippers of higher intellectual acquirements, than those of the rival faith. Brahma, on the other hand, is nothing more than a mythological deity, from whom the Brahmans, or priestly caste, pretend to derive their descent. The probability is, that the Brahmanical, or more corrupt faith, is the oldest, and that Buddha was a philosophical reformer, who wished to free India from the bloody and ignorant superstitions of the dominant priesthood. In this, however, he failed, and the Buddhists were consequently at length driven out of India, and found refuge in Ceylon, China, Tartary, and, as some even assert, in Scandinavia. The great distinctive peculiarity of Brahmanism is the institution of caste; to this the principles of Buddhism are diametrically opposed; and just as the Seikh nation in later times successfully resisted and threw off this distinction, so the great struggle between the followers of Buddha and Brahma was maintained on the question of abolishing this institution. On the continent of India, as we have stated, the Brahmans became the dominant sect, and anathematized according to the most approved orthodox practice their heterodox brethren. In the island of Ceylon, however, the two opposing sects co-exist—the followers of Brahma, or the Tamil population, occupying the northern portion of the island, those of Buddha, or the Singhalese, inhabiting the southern. After describing with eloquence and emotion the stupendous power of the first of these religious systems to defy the energies of Christianity, Sir J. E. Tennent concludes:—

"Such is the outward aspect of the Brahmanical system to those who come from enlightened lands to gaze in painful astonishment on this colossal structure of idolatrous barbarism; and such, strange to say, undiminished in magnitude and power, does it still present itself to the eyes of the millions who from youth to age have bowed before it, and worshipped, as the embodiment of all earthly wisdom and the perfection of all heavenly science."

It is easy to conceive that the leaders of such a sect would exercise a fearful power over the minds and consciences of an ignorant population, and that to the priests of a faith so mysterious and so vast, its inferior votaries would submit themselves with a blind and unresisting obedience. In this absolute power and implicit obedience consists the strength of the Brahmanical system, and the difficulty which Christianity meets with in endeavouring to overthrow its authority. The knowledge which the sacred books of the Brahmans profess to convey is so immeasurable that it overawes the believer in its authenticity, and makes him look upon the revelations of any other faith which he is called upon to accept, as comparatively mean and trivial. The Vedas and the Shrestas record events which are said to have occurred millions of centuries ago, and in them more individuals are said to have been engaged than have inhabited the earth since the creation. Other treatises, the Puranas, profess to teach all arts and all sciences—all that is needful for man to know for his present and future welfare. But the grand feature of

Brahmanism is, as we have said, that wonderful institution, "caste." It is not a mere distinction of rank, as it might appear to a superficial observer, but of essence. Each caste was an emanation or offspring from some different part of their great creative deity; and therefore, that a member of one caste could ever, even by the highest degree of merit, be admitted into another superior one, becomes, according to their theory, a physical impossibility—an event as impossible as that an inferior animal could become a human being. From the head of Brahma sprung the Brahmans; from his arm the Kshatriyas, the warrior caste; from his breast the Vaishyas, the pastoral and mercantile caste, and from his foot the degraded labouring caste of the Shudras. Whilst exaltation to a higher caste is impossible, so if any one loses his caste he cannot fall to a lower, but he becomes at once an outcast or pariah,—a title which implies to a Hindoo the lowest depth of degradation and misery. With this system exists, in direct contrast, that of Buddhism, which is described in the following words:—

"Whilst there is that in the tenets and genius of Brahmanism which proclaims an active resistance to any other form of religion, Christianity in the southern expanse of Ceylon has to encounter an obstacle still more embarrassing, in the habitual apathy and listless indifference of the Buddhists. Brahmanism in its constitution and spirit is essentially exclusive and fanatical, jealous of all other faiths, and strongly disposed to persecution. Buddhism, on the other hand, in the strength of its self-righteousness, extends a latitudinarian liberality to every other belief, and exhibits a Laodicean indifference towards its own."

The character of the Singhalese harmonizes with their religious faith: either its indifference has influenced their temperament, or their natural disposition has led them to adopt a creed suitable to it. Their carelessness as to what the peculiar form of religious worship is to be, so that there be some form or other, is quite in accordance with their passive listlessness, their love of ease and rest, their dislike to active exertion in the everyday business of life. In their sacred records the ethical teaching of the Buddha doctrines of reason is strongly contrasted with the superstitions of the Brahmanical creed. A strong line of demarcation is drawn between the fabulous narratives of tradition and the events of the true historical periods, and their scriptures pretend to convey no authentic history anterior to the termination of the sixth century before the Christian Era.

For a full development of the peculiarities of these two great rival systems, we must refer our readers to the pages of Sir J. E. Tennent; and in order to show that he has invested the principal object which he has proposed to himself, with an interest as great as that which recommends the more abstruse and philosophical parts of his work, we will conclude with the following description of American missionary policy, and of one of the simple-minded men who devote themselves to the work of evangelizing the heathen:—

"The Americans declare that long experience has taught them to attach much less importance to sermons and crowded assemblies, than to the constant encouragement of inquiry, the suggestion of a doubt, or the removal of a difficulty from the path of an individual. The cottage and the palm-grove, the wayside and the bazaar, they look on equally as the post of duty with the schoolroom and the church; and in the latter their preaching is directed to the exposition of the simplest truths of

Christianity, with a constant abstinence from all speculative controversy, and a cautious avoidance of the subtleties of sectarians on church discipline and government. According to the letter of their instructions, the American missionaries are not to regard themselves 'as a society for the promotion of civilization, literature, or the arts, but for saving men;' 'their object is not to disseminate the peculiar tenets of any sect, but to make such a proclamation of the gospel as shall be effectual for the salvation of the soul;' and it is justice to them to record, that in carrying out these various plans of operation, they have not departed from the spirit of that rule.

"One evening, as I returned to Jaffna from a visit to one of their more distant stations, I passed upon the road homewards one of their ministers, who is now almost the father of the mission, having been already thirty years in Ceylon. A little Malabar boy followed him with a lantern to be lighted after sunset. He was plodding on foot towards the village where he was about to visit or to preach, with an eager step and his eye thoughtfully bent on the ground. He wore no distinguishing dress, but the salutation of the natives as they passed attested their knowledge of his person and their veneration for his character. I was struck with his mild and intelligent aspect, and his earnest and unassuming demeanour; and I thought at the moment that I had never till then seen realized my previous idea of a devoted and genuine missionary of the gospel."

To Sir James Emerson Tennent's personal researches and sound literary accomplishments, we are indebted for much that will tend to advance our knowledge of the means of promoting Christianity among our Eastern possessions.

Specimens of the Table-Talk of Samuel Taylor Coleridge. Third Edition. Murray.

It was a happy hour which brought Boswell into contact with Dr. Johnson. Not only are we indebted to their intimacy for one of the best books that was ever penned, but for a large part of what is most admirable in the subsequent memorials of men of genius. Boswell's Johnson has been the father of a numerous progeny, whose title to favour is in the precise proportion that they preserve the lineaments, and inherit the virtues of the parent. The principal merit of this unrivalled biography is in the table-talk of the hero. Boswell was not the first to report conversation, but he is without dispute the first of reporters. The knight and the squire were worthy of one another,—each incomparable in his own degree. Variety of wisdom and information, force and precision of language, logical dexterity, felicity of illustration, and brilliancy of repartee, were never combined in colloquial discourse to the same extent that they were displayed by Dr. Johnson. Boswell had none of these qualities. He was powerful neither as a writer nor a talker, but of the writings and talk of others he was an exquisite judge. His taste was catholic, his hunger and thirst after knowledge insatiable. He rubbed the ear wherever he found it, and sifted the wheat before he gathered it into his garner. His tact in winnowing should be a study to the imitators who have not merely stored up the chaff, but even the straw and the stubble. The success of the 'Life of Johnson' gave fresh consequence to the 'winged words' of eminent men. The compositions of a genius represent him in his high and heroic state, and there must always have been a desire to know how he spoke on ordinary occasions, when unrestrained by the formality and reserves which a public appearance imposes. But the companions who could

have gratified the general curiosity had lost their own. Those alone felt the value of the water who were debarred access to the stream. Boswell, by showing how well the task could be performed, and how much it was worth performing, has prevented many a fountain from running totally to waste. No classic current can now-a-days flow without some one to fill a few vessels for posterity before the spring is dried up.

The 'Table-Talk of Coleridge,' of which the third edition has just appeared, is the most important contribution to the colloquial literature of England since Boswell's day. No men, who were both giants, could be more unlike than Samuel Johnson and Samuel Coleridge,—the one clear, sententious, and pointed; the other often mystical and always diffuse. Dramatic liveliness is a peculiar charm of the life of Johnson; Coleridge rather lectured than conversed. Conversation is a game which requires two at least to play it; but instead of allowing the balls to pass from hand to hand, Coleridge kept them to himself, and tossed them up like a juggler. "He was a master of monologue," said Madame de Staël, "but dialogue he did not understand." The consequence was, as we are told by his nephew, that some he tired, and some he sent to sleep, for it is possible to be very instructive, and very eloquent, and yet be wearisome.

"Conversation is but carving;
Carve for all, yourself is starving;
Give no more to every guest
Than he's able to digest;
Give him always of the prime,
And but little at a time.
Carve to all but just enough;
Let them neither starve nor stuff;
And that you may have your due,
Let your neighbour carve for you."

But Coleridge, who considered justly, that the daintiest dish was his own, forgot that variety is part of the pleasures of a feast, and that even inferior viands are an agreeable change. To the tedium of length was frequently added the tedium of obscurity. Besides that his mind was impregnated with an abstruse philosophy, the very construction of his discourse made it difficult to follow. He detected resemblances between objects the most remote, and brought such varied trains of thought to illustrate his point, that few listeners had the penetration to observe the connexion. He travelled, as it were, a vast circumference of knowledge, throwing out lines towards his centre as he went along, and these hung like disjointed threads, till having completed his circuit, he gathered them together, and tied the whole in a knot. Before he arrived at this triumphant conclusion he had often bewildered his auditors, to whom the mighty maze appeared without a plan. Upon kindred spirits the ingenuity of his disquisitions, the diversity of his knowledge, the exuberance of his language, and the richness of his imagery, made a prodigious impression. A portion of the effect must have been due to the deceitful lustre of extemporaneous discourse, for nothing is preserved which can entirely justify the hyperboles of his friends. While he continued to unroll, in rapid succession, his endless stores, the mind was dazzled with the rich profusion, and had no leisure to examine the texture of the fabric, or test the purity of the gold which embroidered it. His nephew, anticipating the objection, affirms that the splendour of his uncle's conversation is inadequately represented in the present collection. But it is the best which years of intercourse could supply, and the plea, rightly interpreted, means nothing more than that

the harangues were less imposing to read than to hear. With equal certainty it may be inferred, that the associations which linked together the parts of the discourse, however specious at the moment, were rather fanciful than solid, or we should not have had a table-talk without a single specimen of this prominent characteristic of the speaking original. Want of skill in the reporter was not the cause of the omission, for we have his own testimony, that he could commonly recall both expressions and argument. The writings of Coleridge are notoriously rambling, and it is unlikely that his conversation was more coherent than his composition. A hundred examples teach us how little panegyrics can be trusted. Swift, an unrivalled judge, considered Stella the wittiest of her sex. He has culled the brightest sayings his recollection could recover, and the world has pronounced them to be Bristol stones instead of diamonds. But though the conversation of Coleridge may have been over-estimated by the disciples who sat, or even knelt at his feet, it must have been a fine display. The infirmity of purpose, and vacillating tastes, which prevented his producing a work that was worthy of his powers, contributed to improve his colloquial qualities. He had made irruptions into all the regions of knowledge by turns, and though he never stayed to complete the conquest, he came back laden with spoils. The 'Specimens of his Table-Talk' are conclusive evidence of the gain to his hearers from the extended range of his sympathies and studies. A more varied volume could not be found; and if, intermingled with lofty speculations, discriminating criticism, and amusing anecdotes, there are some observations which are commonplace or obscure, it is excusable that, with the fruit which dropped from the tree, a few of the leaves should have been gathered up.

Everybody acquainted with the history of Coleridge is aware that his schoolmaster—Bowyer—was a distinguished member of the worshipful company of Skinners. The birch, in his catechism, was the tree of knowledge, and he would have considered that day to have been lost in which he had not flayed a boy. The spirit in which he administered punishment may be guessed from his mode of administering consolation.

"'Boy!' I remember Bowyer saying to me once when I was crying, the first day of my return after the holidays, 'Boy! the school is your father! Boy! the school is your mother! Boy! the school is your brother! the school is your sister! the school is your first cousin, and your second cousin, and all the rest of your relations! Let's have no more crying!'"

A puritan divine published a book with the title of 'Crumbs of Comfort,' but he and the master of Christ's Hospital could hardly have cut from the same loaf. The soothing strains of Bowyer had more affinity with those of a brother disciplinarian—Dr. Love—who tyrannized over Westminster scholars during the early part of the seventeenth century. A lady, on seeing the 'terrible rods,' which were ostentatiously displayed, wept at the contemplation of the cruel prospects of her son. "Mistress," said the doctor, "be content; it matters not how big the rod, so long as it is managed by the hands of Love." "Alas," says Fuller, who tells the story, "he was only Love in name."

To show that he was listening, Coleridge had a habit, in the pauses of conversation, of exclaiming "Undoubtedly." A lady, whose tedious garrulity had extorted six-and-twenty

of these tributes, believed that she had vanquished him in six-and-twenty arguments. Once, however, Coleridge was fairly worsted by an antagonist as unpromising as the talkative lady.

"A Jew passed me several times crying out for old clothes, in the most nasal and extraordinary tone I ever heard. At last I was so provoked, that I said to him, 'Pray why can't you say *old clothes* in a plain way, as I do now?' The Jew stopped, and looking very gravely at me, said in a clear, and even fine accent, 'Sir, I can say *old clothes* as well as you can; but if you had to say so ten times a minute, for an hour together, you would say *ogh clo*, as I do now;' and so he marched off. I was so confounded with the justice of his retort, that I followed and gave him a shilling, the only one I had."

If the book had been now published for the first time, the liveliness of the lighter, and the exalted excellence of the graver, parts would have afforded many delightful extracts. The girl in the fairy tale, whose mouth, when she spoke, dropped pearls and roses, was hardly an exaggerated type of men like Coleridge; and his nephew, in gleaning up the roses before they withered, has preserved a nosegay for the living, and woven a garland for the dead.

A History of Greece, from the Earliest Times to the Destruction of Corinth, B.C. 146. Mainly based upon that of Connop Thirlwall, D.D., Bishop of St. David's. By Dr. Leonhard Schmitz, F.R.S.E., Rector of the High School of Edinburgh. Longmans.

THE English language is fortunate in its historians of Greece. While the Germans, with all their classical learning, do not yet possess a single history of Greece of a scholarlike nature and of a comprehensive character, we have three valuable histories of this remarkable people, of which the literature of any nation might be proud. Mitford's work, although marked by glaring defects, and greatly inferior in learning to those of his two successors, was, at the time of its publication, a great improvement upon all preceding classical histories, and still holds its ground as a work of considerable merit. Written in bad English, grossly unjust to Pericles, Demosthenes, and the great patriots, foolishly indulgent and partial to Dionysius and the other tyrants, blind to all the excellencies of the Athenian democracy, and seeing nothing but its vices and its follies,—the very faults of Mitford's work had the effect of producing some of its peculiar excellencies. Setting out with a determined hatred of democracy, and resolved to overthrow the current notions respecting many portions of Greek history, Mitford was obliged to study diligently the ancient authorities, and was thus led to correct numerous mistakes on several important points, which had been up to his time handed down from generation to generation without question. Even his prejudices made him write with earnestness, and thus imparted liveliness to his narrative; and his history, with all its deficiencies, has always been an interesting and readable book. The 'History of Greece,' by Dr. Thirlwall, the present Bishop of St. David's, was a great improvement upon Mitford's. The Bishop is a far superior scholar to the Hampshire squire; not only is he better acquainted with the language and literature of Greece, but he has made himself master of the numerous treatises and dissertations which have appeared in Germany upon the various topics connected with his subject; he writes in a clear and elegant style,

and he possesses a mind of great philosophical acumen. With such qualifications and attainments, he could not fail to produce a work of value and importance; but the excessive caution with which he expresses his opinions, and his want of the imaginative faculty, detract much from the interest of his work. Hence Mitford's history, though immeasurably inferior in almost all points, has probably had a greater number of readers than the work of his more learned successor. Mr. Grote's history is beyond all comparison the most valuable of the three. Equal to Dr. Thirlwall in learning, he possesses the advantage of a practical knowledge of political affairs, and has devoted a greater amount of time and thought to his subject. He also expresses his opinions with more decision and more energy, and fixes the attention of his readers by the striking nature of his views.

We have also been fortunate with the smaller histories of Greece, which are chiefly intended for the use of schools. The histories of Mr. Malkin, published by the Society for the Diffusion of Useful Knowledge, of Mr. Keightley, and of Mr. Carr, are all respectable performances, and evince knowledge and judgment on the part of the authors. The present work, however, by Dr. Schmitz, is a decided improvement upon them, and will, we imagine, supersede them in most of our schools. Dr. Schmitz is favourably known to the scholars of this country by a similar work on Roman history, and by his translation of Niebuhr's 'Lectures.' The present work is mainly based upon Dr. Thirlwall's Greek History, especially in the first part, down to the account of the Peloponnesian war. It possesses the merits and defects of the bishop's work, being distinguished for learning, but deficient in interest. The great characters and the striking events of Greek history do not stand out with sufficient prominence and boldness; and we fear that most readers will still read with greater pleasure the animated pages of Goldsmith's superficial performance, than the correct but somewhat dry narrative of Thirlwall, as given in Dr. Schmitz's pages. We cannot help thinking that Dr. Schmitz would have produced a more interesting work, if he had discarded the bishop's guidance, and written his history entirely afresh. In an abridgment it is almost impossible to avoid some degree of tedium. The Introduction, which comes from Dr. Schmitz exclusively, is a favourable specimen of his style:—

"At the very threshold of European history, before any other nation of our continent is known even by name, we meet in its south-eastern portion with a people which presents to us mankind in its beautiful and poetical infancy, and gradually rises to the full vigour and restless intellectual activity of early manhood. Much beyond this state it never proceeded, for its career was cut short by internal dissensions and the all-absorbing power of Rome. The history of Greece in her best days, therefore, is the history of European mankind in the age of its youth, when all its mental and physical powers displayed a vigour, activity, and fertility which will never cease to awaken the admiration of those who know how to appreciate the noblest attributes of humanity. To dwell upon and study such a history is as delightful, refreshing, and invigorating, as that exercise of the imagination when, in times of trouble and adversity, we try to forget the actual world by which we are surrounded, and betake ourselves to the fair regions of our youth, so full of poetry, beauty, and happiness. But it is not pleasure and recreation only that we seek and find in the history of Greece: its pages, like those of the history of all civilized nations, abound in wholesome and useful lessons for states as well as for in-

dividuals, especially in regard to everything connected with the cultivation of intellect and taste. We there hold communion with a people which not only was inspired with a glowing love of its country and its liberty, but has produced in the arts, in poetry, in oratory, and in philosophy, the noblest and sublimest works to which the human mind has hitherto given birth, and which have ever been, and probably always will be, the highest models for study and imitation. A nation in which all these excellencies attained so great a degree of perfection, and were so harmoniously blended together, has existed only once in the history of the world; and the fairest flower of humanity is assuredly entitled to claim the deepest interest and the most earnest attention of those who aspire to what is highest in man, and do not allow the merely physical wants of our nature to engross their whole being. Although the Greek nation has long since departed from the scene of history, yet its glory is immortalised by the deeds of its heroes, the writings of its poets and sages, and by the works of its artists, which still excite the admiration of those who are most competent to judge of their beauties, and still exercise their influence upon the best literary and artistic productions of our own time.

"Some persons believe that the history of Rome is more practically useful than that of Greece; and reasons in support of this opinion are certainly not wanting, especially as Rome and her institutions may, in a more direct manner, be regarded as the basis upon which most of our social and political institutions have been reared, and of which they are, in fact, further developments. But in everything that ennobles man—mentally, morally, and æsthetically, the history of Greece possesses numerous examples of the most striking kind; and it may be safely asserted that human life, in all the variety of its manifestations, is nowhere more completely exhibited than in the history of the Greek states. If, further, the importance of the history of a nation is to be estimated by the influence which it has exercised upon contemporary nations and upon posterity, and if we allow intellectual influence a higher place than that which is the result of military conquest, then the history of no other nation can compete in usefulness and interest with that of Greece. Greece did not conquer the world by the sword, indeed; but she subdued it by the superiority of her genius in art and literature, and has thereby acquired an empire more vast and more enduring than that which was established by the arms of the Romans, who, themselves, cheerfully owned that the Greeks were their masters in all the nobler achievements of the human mind. The Greeks extended and communicated to other nations the blessings of civilized life, by means of peaceful colonization along the shores of the Mediterranean and the Black Sea, in Asia, Africa, Sicily, Southern Italy, and Gaul; while the conquests of Alexander spread Greek culture and literature from the Mediterranean to the Indus: so that, about the beginning of the Christian era, every man of rank and education, from the Indus to the shores of the Atlantic Ocean, was familiar with the language and literature of Greece. Providence seems to have chosen this as one of the great means for facilitating the extension of Christianity; inasmuch as the documents of the Christian religion, being composed in Greek, thus became accessible at once to all educated persons throughout the civilized world."

The internal condition of Greece during the Peloponnesian war is thus introduced by our author:—

"It is difficult to give a fair and satisfactory estimate of this great and stirring period, for the ancient authors themselves are diametrically opposed in the views they take of it. If we consult modern historians, we shall find in most of them a sort of preconceived opinion or conviction, that the Peloponnesian war forms the conclusion of the bright portion of Greek history. All, however, are agreed, that throughout this period Athens is the centre of interest, and that the other parts of the

Greek world only contribute to complete the history of that one state, the type of the intellectual culture of all the rest. Every one must feel himself constrained to recognise the undisputed pre-eminence of that wonderful city, and to share in the admiration which is so cheerfully bestowed upon it; and this will be done more readily by those who judge of the greatness of a state, not from the mere display of physical strength, but from the spiritual and intellectual influence which always subdues and outlives the mere physical strength of man and his institutions. In the following pages, accordingly, we shall have mainly to speak of Athens.

"The speeches which Thucydides puts into the mouth of Pericles, give us a fresh and glowing picture of the greatness of Athens, and after the death of that distinguished statesman, the historian pictures in dark colours the forlorn condition of an ill-advised people, which became more and more reckless and demoralized. Further on, when describing the scenes of horror which occurred at Corcyra, he speaks in still sadder strains of the demoralization that broke in upon all Greece in consequence of the war. From numerous allusions we must conclude, that he considered the Peloponnesian war as a malady, the inevitable result of which would be the ruin of Athens. His great contemporary, Aristophanes, was of the same opinion; in the luxuriant playfulness of his imagination, he uttered many a wise and serious admonition to the men of peace and to the admirers of the great times of old, who in vain laboured to withstand, not to say, to check the rolling torrent of unbridled democracy. All the great minds of Athens, who still speak to us in their works, bear witness that the real greatness and the golden age of Athens had then departed. This mode of viewing things is as old as the human race itself; but we, to whom the Peloponnesian war appears only as an integral part in the development of Greece, must confess, that although after that time Athens did not advance in her victorious career of conquest, yet her political greatness was as yet by no means undermined; while on the other hand, her spiritual and intellectual vigour not only did not suffer through her unfavourable external circumstances, but on the contrary, was to all appearance as steadily progressing and flourishing as if the political consequences of her long-continued struggles had passed by without producing any effect whatever upon the freshness and productive powers of the Athenian mind. As, therefore, we estimate the life and prosperity of a nation by the results of its mental activity, we must extend the flourishing period of Greek history down to the time when Macedonia exercised its influence and power in the affairs of Greece. For the period from the end of the Peloponnesian war down to the breaking up of the vast Macedonian empire is so rich in products of art and literature, that in variety and universality it undoubtedly supasses the earlier and happier times. There is only one characteristic difference, though that is certainly an important one, between the two centuries: fancy, imagination, and poetical emotion now give place to the powers of thought and reflection, and poetry is supplanted by learning."

Dr. Schmitz's manual will be of great value, not only to schools, but to all persons who are anxious to obtain a correct knowledge of Greek history, and cannot find time to peruse the voluminous works of Thirlwall and of Grote.

The Bridal and the Bridle; or, our Honeymoon Trip in the East in 1850. Bentley.

In these days, when the uttermost parts of the earth are explored, or rather hurried over, by our countrymen; when lawyers in the long vacation may be found a few days after they have been arguing themselves hoarse in the noisome atmosphere of Westminster Hall, eating *pâtes de chamois* on the Simplon, gliding in *carrioles* amidst the gloom of a Norwegian forest, or even bringing back from

Jerusalem legitimate claims to the style and title of *Hadji*; when these things are daily done and chronicled, we open a new book of travels with despair and dread, apprehensive that its pages will be filled with wearisome description, that lowest of all literary merits. But the label on the book before us made us hopeful, for we had an intuitive perception that its author was no common-place man, and an introduction to him at the threshold of his first chapter confirmed this conjecture. The majority of mankind—and womankind, too, we might add—conceive that the act of marriage is sufficiently exciting in itself to render any other excitement unnecessary; and seek for a brief seclusion from the world, rather for the sake of enjoying the first-fruits of a little sweet sympathetic repose. Not so our author, who had no sooner become a Benedict, than, tiring of Paris in a few hours, he determined to signalize his honeymoon in a manner rarely paralleled by a newly-married couple. "Shall we go to Turkey, Emily?" quoth he, to his bride. "I am quite ready." "Shall we go through Bosnia and ride to Constantinople?" "Nothing I should like better," was the reply of the fair Emily, and in two days they were *en route*. O happy, happy husband! to possess a wife with so congenial a spirit; for to the credit of the lady be it here recorded that she appears to have endured toils, privations, fatigues, and dangers, a tithe of which would appal any ordinary bride.

Although the roughing begins early in the journey, it is when they arrived at Belgrade, where the ride commenced, that we become fairly interested in their progress; and that they were an object of curiosity to the inhabitants of that town is evident, for we are told that—

"Never were two owls in the daylight more mobbed and worried by small birds; never were hawks more relentlessly chased across the sky by flocks of unwarlike sparrows, than we were harassed and tormented wherever we turned our steps. The Frank quarter,—the Greek quarter,—the Turkish quarter,—the Jew quarter. All, all poured forth their swarms of yelling children, giggling women, and staring men."

"The reports of our intended journey had circulated rapidly from Carlstadt along the frontier, and reached Belgrade before our arrival, and as Emily was the first English lady who had ever attempted to perform the journey on horseback, or, as I believe, ever dreamed of it at all, we became the recognized and legitimate lions of Belgrade."

Of course they hired a courier, and, after purchasing a multitude of necessaries for their journey, and making their various arrangements, they left Belgrade in the following fashion:—

"I wore a light holland coat, a pair of scarlet Turkish trousers, boots, and spurs, with a turban of scarlet, twisted on a red fez cap. To tie myself up in my sashes was, every day, a work of time and labour. First, I rolled an immensely thick and heavy shawl several times round my waist; then I tied on a crimson shawl, and buckled on a broad leather belt, constructed in the oriental fashion, to carry a perfect arsenal of arms, stuck into which were my good Turkish yataghan, pistols, and daggers."

"On the present occasion, I placed my pistols in their holsters. Over my belt I tied a long scarf of scarlet silk, with fringed ends. Emily equipped herself in a monstrous Tuscan straw hat, as a protection against the sun; and from her scarlet sash peeped the crossed hilt of a dagger, and the butts of a brace of pocket-pistols."

"We saw the six horses in the court below, and watched the long and clumsy operation of saddling them. Iovon was very busy and bustling; Gio-

vanni, very shrill and self-important; and, at last, the baggage and mattresses were piled on the back of the luckless beast who was to carry them, giving very much the appearance of a loaded camel to that generous steed."

"Meanwhile, the windows and balconies of the hotel, overlooking the court-yard, were crowded with officers and other well-dressed people; and ever and anon some one passed our lattice, walking along the balcony, and peeping in at the new lions, as if our room were in reality a den for wild beasts. At length we heard the horses were ready, and descended the stairs of the hotel to the archway between the court and the street. The throng there had increased to the number of some hundreds, but all were grave as oysters, and preserved as solemn an air as might be expected from a mob of Swiss patriots, assembled to witness the execution of the renowned William Tell."

"The officers present kept order and silence in the crowd; but it was scarcely needed: they were all as mute as stock-fish, and looked like people who had come to witness an incredible feat, and evidently regarded it as no laughing matter. One by one, the horses were brought up and mounted. Emily had a European saddle; so had the Tartar. The Suridgee had the usual saddle of the country—a mighty tower of sheepskins and cloths, placed on a high wooden framework, on the horse's back."

"Giovanni, with a cloak and a number of cushions, made one of the red saddles a tolerably comfortable and endurable seat; whilst I mounted a similar one, but without the adjuncts. The Tartar flourished his long pipe-stick; the Suridgee buried the sharp angles of his shovel-shaped stirrups in his steed's flanks; and forth we ambled, cleaving the crowd in twain, as a vessel divides the waves."

We must confess that upon arriving at the end of the above extract, our curiosity respecting '*Emily*' was far from satisfied. Her lord's attire is minutely described, but in the absence of definite information, are we to conclude that she too wore scarlet trousers, boots and spurs? These, it must be granted, would be in perfect keeping with the butts of the brace of pistols peeping from her sash, and our own eyes have beheld fair equestrians in southern lands mounted *en cavalier*, *par préférence*. The heat was intense, so much so, that the cloudless sky looked like a blazing furnace; but occasionally they had other meteorological sufferings to undergo, as the following extract attests:—

"We had travelled for about two hours, when, from the black mountain range, a terrific tempest of wind and rain came driving down upon us. The thunder bellowed, and the lightning flashed fearfully from the cloudy and shadowy peaks of the threatening Balkan. The Tartar dashed to the baggage horse, seized the umbrellas and gave them to us; but, alas! the fierce wind turned them inside out in an instant, and nearly bore us and them away together, while the rain dashed in torrents in our faces, and soon drenched us as completely as if we had been dragged through a river. Vainly did we lash the miserable brutes of post hacks,—they would not move faster than about five miles an hour. The very Tartar, in his oilskin capote and huge boots, was dripping like a river god; the Suridgee looked like a drowned rat, Giovanni implored his patron saint, Emily resembled a Nereid, and I myself upheld a useless umbrella with exceeding difficulty, while carrying water enough in my petticoat, like Turkish trousers, once scarlet, but now, alas! maroon colour, to supply a thirsty Arab village."

"We rode for some hours dripping, drenched, and chilled, until we came to a solitary and dreary looking post-house, where we unloaded the baggage-horse, changed our clothes, having first turned the postmaster out of his only room for the purpose, got some hot water with great trouble, hunted out a flask of brandy from a bag, and made a wholesome and invigorating repast of unripe

cherries, cucumbers, eggs, and black ligneous bread. It was about the middle of the next day when we arrived at Altzenissa, under as scorching a sun as ever threatened to addle northern brain."

Why, surely after this, 'Emily'—we can no longer call her *fair*—is acclimated for any expedition, and we shall not be surprised to hear of her volunteering to discover the source of the Nile, or Franklin in the Polar regions. But her courage and indifference to sights that would send an ordinary lady into hysterics, are as extraordinary as her bodily powers of endurance. After riding twelve hours—think of that ye effeminate Alpine mule-riders—our pair arrive at the ruinous old Turkish town of Sarkjee, where, we are assured, hard mats were luxurious sleeping couches:—

"Early the next morning we were awakened by a heavy trampling in the loft over our heads, of which we afterwards discovered the cause. Our toilet, as usual, was soon completed,—a short process where people sleep half dressed,—and we made Giovanni get us some breakfast. The face of the worthy Neapolitan expressed mingled horror and triumph, and he tried hard once more to persuade us, even then, to give up our journey, and retrace our steps on account of the robbers, by whom he said the roads were infested. We were used to his croaking, and only laughed at his fear; and I assured him, on the colonel's authority, that no such personages were in existence.

"Watching until I was at a distance from Emily, the Silician Calchas drew near, and told me, in a tone of mystery, that the heads of four robbers had been that night cut off, and brought in a few hours since by some mounted Arnaut troopers, and were at that very time actually in the loft over our sleeping and breakfast room. Thus was our noisy *réveille* accounted for.

"He begged me not to mention this to 'Madame,' for fear of the shock to her nerves; but I at once told her, and made him relate the whole story to us both, in utter disregard of his warning, and very reluctant countenance.

"It seems that a band of eight of these ruffians, all Turks and Moslems of the south, had attacked a party of travellers in a rocky defile on the frontier, between Bulgaria and Roumelia. They had bound the only man of the company to a tree, and murdered his mother and sister before his eyes, when a party of cavalry rode up, and, alarmed by the cries of the unhappy victim, charged the robbers; but these fierce marauders, far from flying, defended themselves with great ferocity against their assailants. A desperate skirmish ensued; several soldiers were wounded, but four of the robbers were captured, and beheaded on the spot by the keen sabres of the infuriated troopers. The four remaining desperadoes who composed the band, made their escape with wonderful agility, and gained the rocky mountain fastnesses, where even the fleet-footed Albanians were unable to follow them.

"Their course was tracked to the hills of the north, and the bodies of their slain comrades, with their yataghans and pistols, splendidly ornamented with silver, remained the booty of the conquerors. But the spoil was divided; the limbs of the wretches were left to wolf and wild dog, eagle, or vulture, and the heads were brought in to be shown to the general in command of the cavalry regiments at Sarkjee, before whom also the rescued captive was taken in his grief, that he might give his evidence.

"The extirpation of the whole gang of these dreaded outlaws was hoped for, as they had committed many outrages, especially on Christian travellers. We asked to see the heads, half doubting their reality, and on Giovanni's showing evident reluctance to obeying our wishes, we went out on the verandah to insist upon their being shown to us. Most reluctantly the Tartar went up to the loft and brought down a small sack, containing two of them.

"He slowly drew out the first by its scalp lock, disclosing the shaven crown of a Mussulman, and a dark fierce looking face. The dead man's black beard and glaring eyes, the mingled expression of

pain, cruelty, and ferocity; the sabre cut that crossed the cheek, and the agonized look, gave this bloody trophy a most ghastly appearance. The other heads were all dreadfully mutilated by sabre cuts, and the faces shockingly disfigured. Iovon bore back the grim proof of Turkish justice, and we returned to our breakfast."

"And we returned to our breakfast!" we are not told 'with what appetite,' but we presume that Emily's was not dismayed by the ghastly heads, the sight of which would have effectually banished hunger from ourselves.

We promise the readers of this strange 'Bridal,' other adventures not less piquant than the foregoing. The author and 'Emily'—we must apologise for this familiarity, but really we know no other name for the lady—arrived safely at Constantinople, "under a sun that would soon have cooked a beef-steak;" and as there is no mention of their own flesh having suffered by the heat to that extent, we take it for granted that our author and 'Emily' are ready and willing to start on another ride, while we, as anticipatory reviewers of their next book, hope to meet with them again amid the celestials of China.

Outlines of Physical Geography. By Edward Hughes, F.R.G.S., with eight Maps compiled by William Hughes, F.R.G.S. Second Edition. Longmans.

Elements of Physical Geography, with Outlines of Geology, Mathematical Geography, and Astronomy. By Hugo Reid. Edinburgh: Oliver and Boyd.

As straws show the direction of the wind, so little books mark the course of the stream of thought. Here are two very little books, yet full of good matter, well condensed. We, who remember the dry and unconnected details taught during our school-boy days, under the name of Geography, cannot but envy the prospects of the rising generation of urchins. We can fancy the delight of the intelligent lad who pores over the full, yet not overcrowded, physical chart of the globe appended to Mr. Reid's manual, or the excellent little charts and maps which illustrate Mr. Hughes's compact 'Outlines,'—maps so graphic and curious that the dullest of dunces could scarcely behold them without trying to think.

The rapid progress of the study of Physical Geography in Britain of late years is indeed one of the most gratifying signs of the march of education in a right direction. Ten years ago, we sought in vain for cheap charts of isothermal lines, of oceanic currents, and atmospheric phenomena. They are now easily procured at very small cost. There is evidently a great demand for physical maps—a demand increasing every day. They are in themselves the best treatises on the phenomena they exhibit, the nature and extent of which are brought more rapidly to our comprehension through an appeal to the eye, than can be done by any description, however extended. Moreover, they address the understanding rather than the memory, and as we look, we meditate, combine, and compare; whereas, in studying through the medium of a treatise, we are too often content to recollect what we have read, without making an effort after inquiry and original thought. The beautiful publications of Messrs. Johnston, of Edinburgh, have, unquestionably, been the main agents in effecting this desirable movement in favour of a delightful science. What Berghaus has done in Germany, they have done in Britain; and the

influence of the Physical Atlas is now felt in all departments of science upon which the subjects of its admirable maps bear. The geologist, the botanist, and the zoologist will scarcely venture in future on their more extended researches without carefully collating their respective data, and comparing them with the existing physical phenomena of our globe. The time is assuredly approaching when the geographical and geological distribution of an animal or vegetable form will be minutely inquired into, and compared with determining influences before a naturalist will venture to pronounce a definite opinion on its specific value. The agriculturist is becoming keenly alive to the value of inquiries in physical geography; and it is with much pleasure that we have examined some most interesting maps of the physical phenomena affecting the climate of the British Islands, delineated expressly with a view to their bearing on practical agriculture, in recent numbers of that great organ of British cultivators, the 'Journal of the Agricultural Society.' It speaks well for the intelligence of the country when we find our landlords and farmers not merely appreciating these researches, but holding them in such esteem as to offer prizes for the best essays on the subject of the climatology of Britain in its relation to vegetation.

It must be a source of deep gratification to the illustrious Humboldt, a patriarch among philosophers, to see in his old age the science of which he was the chief organizer, assuming that certainty and importance, more than half a century ago predicted by him as its ultimate lot. He nursed it in its infancy; he has lived to see the child grow into a giant; no surly monster frightening away multitudes by terrific technicalities, but a benign, comprehensible, peace-making giant, who goes about reconciling the sciences and bringing them together, teaching them their mutual interests and the necessity of union for the discovery of truth. Under the auspices of Humboldt, his country, Prussia, became the chief centre of good works in Physical Geography; and many are the excellent treatises on the various sections of the science which we owe to German naturalists and natural philosophers. Among the most valuable contributions to this science which have ever appeared, are the maps of the monthly isothermal lines of the globe, recently constructed by Professor Dove, of Berlin. The British Association has rendered incalculable service to meteorological and natural history science, by circulating these most interesting and suggestive documents, and their accompanying memoirs, translations of which we owe to the disinterested zeal of Colonel Sabine and his accomplished wife. To a reflecting and devout mind, the contemplation of a physical chart is full of suggestion. When we behold the curves of equal temperature, winding in wavy lines across the face of continents and of oceans; when we trace the rise of climate with the flow of oceanic currents from the south, dispensing comforts and pleasures to races of men who otherwise might have been sunk in frigid barbarism and become dwarfed into mockeries of the human form divine; when we mark the spread and limitation of the various cultivated sources of human food, and compare the range of wheat and barley, maize and rice, the vine and the cocoa-nut, with the phenomena of heat and moisture, wind and tide, which combine to regulate the diffusion of man's food; when we observe how all the myriad kinds of animals and plants have their

presence determined and distribution regulated by similar combinations; and when we note how the physical and moral characters of nations, their pursuits, their literature, their science are deeply modified by the atmospheric and terrestrial conditions by which they severally are surrounded, we cannot fail to recognise the all-pervading care of a Divine Providence working out the destinies of man through the influences amid which he has been placed by the will of an all-wise Creator.

A portion of Mr. Reid's little book which, together with that of Mr. Hughes, we have deemed worthy of a brief, but prominent notice, is devoted to a short summary of the elements of geology, a science properly constituting no small part of physical geography. We are glad to see this attempt at introducing geological knowledge into schools, and, accepting in part the will for the deed, are not inclined to criticise too closely what is here set forth. It is full time now to introduce the rudiments of geology into general education; the more so, since few people profess to ignore the subject altogether, whilst almost as few possess more than a smattering of that delightful and mind-expanding science. It will not do to let professedly educated men retain much longer the vague and, to any person who has made himself fairly acquainted with the results of geological research, absurd notions which prevail among them respecting the relations of the organic and inorganic features of our planet to the lapse of time necessary to bring them about such as they now are. People in general hold opinions on geological matters now which can only be compared with the notions that popularly prevailed about astronomy three or four centuries ago. The elements of the latter science are now taught in every well-regulated school, or, if not acquired before, are at least learned at the University. A man or boy who would assert in company that the sun moves round the earth is a *rara avis* not likely to be met with, if not altogether extinct; yet we may every day hear educated people making assertions respecting the earth's structure fully as absurd.

The Hunting Field. By Harry Hieover.
Longmans.

HARRY HIEOVER is the most accomplished 'horseman' among the writers of the day. With the hack and the harness-horse, the carter, the hunter, the racer, he is equally familiar, can ride, drive, train, breed, feed, and give a reason and an anecdote, the gatherings of some forty years' experience, for all his doings. Authorship he adopted late in life, not because he liked it, but because it was one way of getting a living. He refers to this fact so often, (as if it needed any apology,) that there can be no indelicacy in mentioning it. The result is, that, although he can teach much about riding and driving, in writing he has still something to learn; and if he wishes to maintain the popularity he has justly acquired by the spirit with which he has treated familiar subjects, he must learn it.

'The Hunting Field' is a sequel to the author's previous volume on Road Riding, and will be found useful to the numerous class who annually take the field without having had the advantage of an apprenticeship, commencing in petticoats on pony-back, and terminating with eight thorough-breds in a Melton stable. The first part of the volume is occupied by a somewhat lame defence of fox hunting. The glorious sport at present needs no defence. Fox hunting and good farming

go together. No serious attack has ever been made on it, but when any one enters the field for the purpose of pulling down hounds, horses, and foxes, and reducing the young blood of the country to constitutional walks, we should rather rely on a specimen of Harry Hieover's horsemanship than on his penmanship for obtaining a favourable verdict from the non-sporting public.

Passing over, then, his poetry and puns, and political economy, we will take the following specimen of his better vein, one of the daguerreotype sketches in which he so much excels, of 'Not a beggar, but a banker, on horseback':—

"Hunting with the old Berkley, an old dog-fox in the Clicketting season was found near Beaconsfield, and gave us such a straight twister to the neighbourhood of the good town of Amersham, as left the field 'few and far between.' A stranger was out, spicy in all his appurtenances, quite correct, but new. He was mounted on a really magnificent chesnut horse, in shape, make, and style of going a hunter all over. He evidently knew his business, while it shortly became equally apparent that his master did not. He was a man of perhaps forty, a good-humoured looking soul, and no want of quaintness in his expression of countenance, yet perfectly unassuming in his carriage and manner. I, like others, addressed the stranger, and made my introduction by what seldom fails to meet courteous reception; namely, admiring his horse, who justly merited my encomiums in all things save one, his condition. Fine he was in his coat, fresh on his legs, and in high spirits and vigour, but the condition spoke of the dealer's, not the hunting stable.

"The hounds were scarcely in cover before one threw his tongue. The cheer of the huntsman showed the challenge came from one to be trusted; others flew at the halloo and joined chorus. A minute after Pug showed close to me, broke at once, threw up his brush, and went off at score. Seeing him shortly change his point, go straight up what little wind there was, and taking into consideration the time of year, I felt satisfied he was a stranger, and made up my mind for a rattler, which he gave us, and ran to earth in his own country and home; he did not run up wind for nothing. Now to return to the stranger. He certainly did not, as Beckford represents some gentleman to have done, show any indication of attempting to catch the fox; but the moment the hounds showed they meant such undertaking, away he went, and right merrily he went. The hounds, with noses up, sterns down, and giving themselves no time for talking, went at such a pace that hurry them on as he might, the scent was so good, and Pug went so straight, he could do no harm to them. To do him justice, fear he had none; at all he went, and though sometimes nearly over the pommel of his saddle, at others thrown up till he stood over it like the Colossus at Rhodes, and at others indulging in a little lateral inclination, with a loose rein, his blooming chesnut topped all in gallant style; and though, as we sometimes do on seeing a man much inebriated on horseback, I expected to see the rider grassed, he kept on like a trump. We had run perhaps three miles without a check enough to take a horse off his stride. 'Well,' thought I, 'neighbour, if in your nag's condition he lasts much longer, I am no prophet.' In a field or two further I saw the chesnut make a flounder on landing over a fence. 'Oh! you're there, are you, at last,' thought I. Our Mazeppa on the not wild, but now tame, horse gave him a cram, and sent him along across part of a deep ploughed field. 'Who ho! for a hundred,' thought I, 'before you reach the next fence.' I saw the chesnut stretch his neck out, give a swelling sigh and sob, his stroke shortened, and he stopped, regularly planted."

'The Hunting Field,' then, has been written for the use of novices, who have a taste for sport, and are in need of experience. The happy recipient of an unexpected legacy, the

undergraduate on his arrival from a non-sporting country, or the man who, like Peter Beckford, cannot ride without an object, may take to the hunting field, supposing he knows how to sit a horse, and by degrees acquire needful skill, without foolishly endangering his neck, or riding over the hounds. Of course it is impossible for any man to learn horsemanship from a book, but he may learn what he is not to do, and that is important. Accordingly, we have a useful anecdotal chapter on stud and other grooms, on choosing hunters, on conduct at cover side, at the start, in the run, and at the finish, all sensibly written, save and except certain silly sneers at the author's principal readers, the middle-class sportsmen, and a piece of fulsome flattery of a notorious professional steeple-chaser. To men who from youth upwards have had the advantage of following such packs as the Beaufort, the Beever, the Pytchley, or the Heythrop, and listening to such speeches as Will Long can make, or such proverbs as Jem Hill pithily enunciates on the 'noble science,' this book can afford little in the way of advice; but such sketches as the following are always amusing, and we should be glad if Harry Hieover would give us more of them, and fewer of his preachments, or round-about compliments to noble lords, and descriptions of dinners and suppers, which are much better done by Miss Acton or M. Soyer:—

"'Hark! by George! that's a view. They turn short to the right, clap up that ride, they are too close to him to allow him to make his toilet—he won't stop to even change his slippers.'

"A loud shout outside the cover told us Charley was 'over the border.'

"'Come along,' said I to my friend, 'we're all right.' At the end of the ride three moveable rails led out of the cover; now the moving of rails, though quite excusable and prudent in getting into a cover, is a slow way of getting out. My nag did them neatly, ditto my friend's.

"'Twoo, twoo, twoo,' went the Huntsman's horn, for the benefit of the tail hounds.

"'Hark forward, hoik!' cries the Second Whip, his thong echoing all round the cover.

"'Where is the First Whip going at such a pace?' said my friend.

"'Why, there's an earth in that cover you see half a mile off; it's a nasty place to get to, so he is making for it to give Pug a hint to take another line. Now he has stopped his horse, the leading hounds have turned to the right; he is now trotting to come into his place; we have a beautiful country before us.'

"'We're in luck,' said I; 'Charley has given us a turn!'

"'Just look back. There come the field,' who by chance had not got off in so good a place as ourselves.

"Close behind us came young Roberts, his thorough-bred old mare making play at thirty miles an hour.

"'Take the next fence a little oblique to the right,' cried I, doing the same. 'Well saved,' said I, my friend's horse hitting it hard.

"The country was now grass, the pace too good to let the field do more than hold their place with a good deal of tailing to boot.

"'Keep his head straight,' said I to my friend, nearing the next fence, 'and spin him at it; there's a yawner t'other side.'

"Over we went, our horses taking it abreast.

"'Come up,' cries Roberts, not a length behind, giving the old mare a lift, who, with her nostrils somewhat of the widest from catching us, was yet going like a bird. 'Go it, ye cripple,' cries he, giving his mare a pat on the neck, and a slight scientific pull to ease her.

"The country was now just what all countries should be, the scent laying breast high.

"'Hold hard, gentlemen,' cried the Huntsman,

the leading hound beginning to feather right and left. He caught it again. I could not help one 'Yoi, at him, Stormer!' as the hound went streaming away.

"My friend went like a trump; we had had about fifteen minutes without a check. The hounds were now going a terrible pace, down a long hill in a pasture.—'Now for the timber-jumpers,' said I, pulling my horse almost into a canter at a stiff post and rail on a bank. Roberts did the same. My friend passed between us, and as our horses took it abreast, over went my friend in advance, a most 'royal crowner,' into the next field.

"Are you hurt?" cried I and Roberts, pulling up.

"No," said my friend.

"Then," cried I, as Wellington said, 'Up boys, and at 'em!'

"Off went Roberts.

"Come," said I, 'you are longer getting up than getting down; never mind your stirrup, put it on as you go.'

"The hounds were now a field a-head, we put on the steam. 'Tally-ho!' said I, passing my friend. The hounds threw up a minute in a small fox-gorse cover; at something rushed Abelard; the crash was like that of a brass band; poor Charley just showed for a moment, and whoo-whoop told the straggling field they need not hurry themselves.

"A dog-fox, my lord," said the Huntsman to the Master, who had just come up on his second horse.

"And he," shaking his tail most energetically, 'rather a fast thing, gentlemen,' said the Master, 'At least,' added he, laughing, 'I found it so.'

"Just twenty-eight minutes, my lord," said I."

If 'The Hunting Field' reach a second edition, some of Hieover's hints on riding to hounds in the old 'Sporting Magazine' might be incorporated with advantage; but we should like best to have from him a series of reminiscences, in the shape of pictures of the Hunting Fields of England, without names or flummery. Harry could do these in first rate style.

Turning and Mechanical Manipulation, intended as a Work of General Reference and Practical Instruction on the Lathe, and the various mechanical pursuits followed by Amateurs. Vol. III. By Charles Holtzapffel. Holtzapffel and Co.

THIS is a work of remarkable character: the title given above in full appears sufficiently comprehensive, but it does not embrace all the subjects treated of by the author. Although Mr. Holtzapffel designed a work of instruction for those gentlemen amateurs (and they are numerous) who have been, by the facilities of the Turning Lathe, seduced into the practice of Mechanics—in carrying out that design he has associated so much information on allied branches of mechanical manipulation, that the three volumes now published describe more of the details of the workshop than any work in the English language. They are, therefore, of really more value to the practical mechanic than to the amateur, and few well regulated workshops should be without them, as a work of reference for the men.

The publication of these volumes has been interrupted by the death of the author, but so large a quantity of collected notes, memoranda, and written instructions, was left by Mr. Holtzapffel, that his editor will be enabled without much difficulty to complete the original design. The volumes already published comprehend descriptions of all the materials employed by the wood and metal turner—the modes of working them with and without cutting tools—the principles of construction of almost every variety of these tools

—and the processes of abrasion and polishing, by which the finest works are produced. The three volumes which are to follow will embrace turning in its most extended application, and the general principles of mechanical engineering. Judging from the able manner in which the present volume has been completed, we infer, if equal care and industry be bestowed by the editor upon the others—that the work will lose nothing of the completeness of the author's original idea. The process of polishing small specula is described, and the difficulties which surround the construction of such large ones as the three and six-foot reflectors in Lord Rosse's observatory, in retaining them of the desired curvature, are explained.

This is followed by a very precise description of the beautiful mechanical arrangements of Mr. Lassell and Mr. James Nasmyth for effecting the same object; by whose machine specula of the most perfect polish and of the most correct form have been made. The evidence afforded by the fact that with the two-foot reflector, polished by Mr. Lassell, that astronomer discovered the satellite of Neptune, the eighth satellite of Saturn, and re-observed the satellites of Uranus, which had not been seen by any observer since their discovery by Sir William Herschel, is conclusive as to the perfection of the arrangements adopted.

The descriptions of the machines employed by the lapidary, the tools used, and the methods adopted for cutting and polishing gems and ornamental stones, are very complete. Seal engraving and the process of cutting cameos form the subjects of a very interesting chapter; and the concluding section of this, the third volume, "on varnishing and lackering," contains much information that is new in these very important departments of manufacture.

Since the publication of the second volume of 'Turning,' by Mr. Holtzapffel, two or three years have been allowed to pass—"the interruptions of ordinary business" is urged as the excuse for this by the Editor. It is important to all parties that more despatch should be made with the remaining volumes; and since we are now told that "the late author's notes on their subjects are more complete, and upwards of a hundred and fifty pages had been printed under his personal superintendence," we trust "ordinary business" will not be allowed again to interrupt the publication of this—no ordinary—contribution to the mechanical public.

Philip of France and Marie de Méranie, a Tragedy in Five Acts, as performed at the Royal Olympic Theatre. By J. Westland Marston. Mitchell.

THERE are no subjects more dangerous for a dramatist than those which are taken from history. Apart from the violence which he must do to chronological truth in order to condense the interest of the story; apart also from the necessary subordination of literal accuracy in his historical portraits to the paramount demands of dramatic force and contrast, he is apt to be misled into forgetting that events of the deepest significance and importance to the student of social progress must often produce little or no impression upon the mixed and casual audience of a theatre. Great success upon the stage has never been achieved except where the poet's invention has been untrammelled, and has

worked with interests and passions common to all stages of civilized society.

It is not often that a poet finds in history a theme so favourable for dramatic purposes as Mr. Marston has found in the story of Marie or Agnes de Méranie. Nevertheless, he has laboured to some extent under the disadvantage we have indicated, and his work has suffered accordingly. It was only under a very anomalous state of things that the events could have occurred out of which his tragedy springs, and, of course, it is next to impossible, if not wholly so, to transport an audience into a state of entire sympathy with the leading personages. A deep tragic element exists in the facts on which the play is founded, and Mr. Marston has developed it with a skill which perfectly satisfies the critic or the thoughtful spectator. But it may be questioned whether, for perfect success as an acting drama, a broader and more general interest is not required.

The story is briefly told. *Philip*, himself loving and beloved by *Marie*, weds *Ingerburge*, the King of Denmark's sister, from political considerations. Unable to conquer his aversion for his bride, he procures a divorce from his pliant bishops, on the ground of the marriage being within the forbidden degrees, and weds *Marie*. Appeal is made by *Ingerburge* to the Pope, who, glad to assert his supremacy over the kingly power, adopts her cause, and requires *Philip* to repudiate *Marie* under pain of laying his empire under interdiction. *Philip* refuses, and the ban is pronounced; but after an interval of some months, moved by its disastrous consequences to his kingdom, and fearful of an adverse decision by the bishops who have been appointed to try the cause, *Philip* succumbs, agrees to reinstate *Ingerburge* in her place of queen, *Marie* retires into obscurity, and soon afterwards dies.

Such are the facts in history, and the poet has not found it necessary to deviate from them in any material respect. *Marie* is of course the central figure, and it is indispensable that she should command the entire sympathies of the audience; but with this the circumstance of her marriage with a man who has just before repudiated a lady, whom he had married upon considerations of mere policy, in some measure interferes. The *Marie* of history might not, but we in these times do see very clearly that no motives of expediency justify such a marriage, and that no clerical casuistry can vindicate a divorce upon the grounds of an affinity five degrees removed. Our sympathies, therefore, are apt to be with *Ingerburge*, and this the poet has felt, and endeavoured as far as possible to overcome. The political pressure upon *Philip* is clearly shown, and *Marie* is won with extreme difficulty to yield to his solicitations to become his wife. Her first answer to his proposal proves the strength of her womanly sympathy with the lady who has been the innocent instrument of so much anguish to herself.

"King. One woman's heart
Glow not with triumph at another's fall;
But shivers 'neath the warmest robe of love,
Rent from a sister freezing in her woe,
And naked to the insult of the world!"

And when she does yield, it is to such pleading as we feel that no loving woman's heart could or ought to resist:—

"Thou see'st me contrite—pardon; weak—sustain;
Erring—direct me! Snatch me from the toils
Of selfish brains, the chill of frigid hearts,
The infected air that stifles and corrupts
The soul that pants to live!—Unpitied still,
Still silent! Then, farewell! But when the years

Of woe unshared, of struggles with the bad,
Who taint even what resists them, aims unguided,
Have frozen impulse into apathy,
Mercy to rigour; when the man whom once
You might have raised, bless'd, saved—becomes—Well, well,
Whate'er I might become, think what I was,
And what I might have been, had Marie loved me!"

From this point onwards *Marie* carries the sympathy of the spectator entirely with her, but she does so in a great measure at the cost of *Philip*. The difficulty of his position, and the conflicting claims of love for *Marie*, on the one hand, and ambition and duty to his people on the other, extenuate to the reader his conduct in reinstating *Ingerburge*, and yet proposing that *Marie* should remain with him. But an audience does not feel this. The laws of the heart are all in all with them. They do not pause to reflect upon the dangers to *Philip's* crown from foreign foes. The ban has no terrors for their imagination, and the denunciations of papal vengeance are to them merely words.

"Let the knell
Of Rome's dread wrath but sound, and France is lost!
Her guardian saints desert her; in her streets
A curse alights on labour; in her plains
Withers her harvest; warps her policy;
In war makes her sword edgeless, and her shield
'Gainst the first lance to break; chokes in her fanes
The very breath of prayer; unto her dying
Denies the rites and solace of the Church,
And burial to her dead! Sweet Providence—
When daily sent by heaven to bless the world—
Shall make her pilgrimage circuitous,
Rather than cross the kingdom! Wrath divine,
Like doom hangs o'er the realm, upon whose brow
Earth shall write infamy, and God—despair!"

These were awful realities once; but as such denunciations would only move our scorn now, it is impossible that an audience shall regard them as excusing in any degree the immolation of a devoted woman's happiness.

Allowing for these drawbacks, which are inherent in the subject, we have nothing but commendation to bestow upon this play. It is most skilfully constructed, advancing regularly and rapidly to the climax. The characters are well marked, the situations highly affective, and it is pervaded by a tone of elevation, conveyed often in exquisite poetry.

We have found ourselves at a loss to estimate how much of the impression of the character of *Marie*, which remains on our minds, is due to Miss Helen Faucit, by whom it was impersonated, and how much to the poet. The character is but slightly sketched in by Mr. Marston, and had we only known it from his page, our memory, we fear, would never have been enriched by the noble image which this great actress has impressed upon it. It is not so much what was said that we remember, as the manner, the look, the gesture, the rich music of a voice perfect in all its modulations, the poetry of a form whose every movement surprises with some fresh grace, and of features marvellous in their variety and power of expression; and when we recur to the page of the poet, we find ourselves calling up our recollections of the actress to supply all that is wanting there. Such acting is poetry of the highest order, for it brings us into the immediate presence of those qualities of mind, heart, and person, which are the very stuff of poetry. All that is shadowy in conception takes living form. The woman is before us that *Philip* loved; that was the very soul and inspiration of his greatness; that as far surpassed him in intellectual power as she towered above him in purity and unselfishness of purpose. We see

"A perfect woman, nobly planned,
To warn, to comfort, and command;"
and in whom suffering takes a shape so divine that it loses half its pang. There is not on the stage anything so purely beautiful as

her death. Before our eyes she appears to be laying off, fold by fold, 'the muddy vesture of decay,' and her death is not so much a disruption from the ties and affections of earth, as a translation to the peace of a higher and purer home. Her spirit has lingered only that she might once more clasp to her heart the *Philip* of her devoted love.

"The angel tarried for thy coming, Now
My head is on his breast; I die!"

A recent critic, speaking of this performance, styled Miss Helen Faucit the Rachel of the British stage,—a species of eulogy which seems to us most objectionable. It would be just as reasonable to call Rachel the Helen Faucit of the French stage, which assuredly she is not. For Rachel is great only in one direction. 'The hate of hate, the scorn of scorn,' the fierce and dark passions are her element; but where is the versatility which, in Miss Faucit's case, sweeps with equal power the whole chords of woman's nature, from the fascinations of its lightest playfulness to its tones of deepest tenderness or most majestic power;—which can charm in *Rosalind*, and awe in *Lady Constance*? Genius is never honoured by comparisons. All greatness is peculiar and different from all other greatness.

In the hands of a performer of similar powers, the character of *Philip* would stand out in very noble relief. His perplexities and struggles would rouse the sympathies, and the man of independent thought and heroic spirit would be felt only to be the nearer to our hearts for all his faults. Mr. Marston has elaborated the character with great subtlety, and made him the vehicle of eloquent and passionate poetry, such as stirs the feelings and overbears the judgment. He is every inch a king, and such as a woman of *Marie's* noble nature might well resign her life for. Unfortunately, Mr. G. V. Brooke, the actor on whom the part devolved, was unequal to conceive or execute a part demanding so much power, and the play suffered severely under the disadvantage. In the closet, however, this is not felt, as the character is so elaborated by the poet as to leave comparatively little for the reader's imagination.

Mr. Marston has in this play given such assurance of increasing power and skill as a dramatist as to warrant us in looking for important additions from his pen to the too scanty dramatic literature of our day. The play has already been extensively quoted; but we must find room for part of the scene in which the Papal interdict is pronounced, and which, in point of dramatic effect, may court comparison with any play of modern times.

"Bishop of Paris. We may not question Rome's prerogative.

"Philip. You may not palter with your sworn allegiance—Your oaths!—I have your oaths.

"Bishop of Paris. All bonds are void
That Rome annuls; allegiance self is void
In this behalf.

"Archbishop of Rheims. Sire! your late union (hesitating),
"Bishop of Paris. Your cancelled union with the Lady Marie—

"Philip. Paris!—The foe has been held bold who broke
His lance on Philip's buckler; yet he's bolder
Who'd snatch from Philip's arms the love he clasps
Unto his naked breast!

"Bishop of Paris. Even that love
Must thou renounce! 'Tis Rome that speaks through me.

"Archbishop of Rheims. My Liege, the Pope—

"Philip. The Pope, my lords! Four letters!—things,
not names!

The Pope! Did earth receive him from the stars,
Or sprang he from the ocean? Did the sun
Wake earlier on his birth-day? Will eclipse
Turn the skies sable at his death? He came
Into this world by nature's common road,
Needs food to succour life, is chilled by cold,
Relaxed by heat, would drown in a rough sea
Soon as a serf would!—Let him ban the fields,—
The grass will grow in spite of him!

"Bishop of Paris. Impiety!
Bar'st thou thy front so boldly?

"Philip. I will speak.

Man's love—the growth of heaven—of nought below
Admits control. Heaven's ministers should know it!

"First Noble. True, by the Oriflamme!

"Second Noble. Upon my knighthood,
We shame ourselves to see this lady shamed!

"Third Noble. Than whom did none more gracious e'er
tread earth.

My lords, you are miscounsell'd!

[To the Bishops.

"Bishop of Paris. What, are ye

Revolters too? Then—

[Bells are heard to toll.

Hark! The time is past,

The time for duty—King! Those sounds declare

Thy land cursed for thy sake. With it and thee

The heavens break off their league. Wherefore on earth

We lay the sacred symbol of our faith

In token of the grace profaned and lost!

[They lower the crucifix.

Submission and repentance—deep, entire—

Are all that now remain.

[A long pause; the tolling of the bells is alone heard.]

"An Officer. Way, there; the Queen!

[Enter MARIE, followed by her ladies.

"Marie. Philip, my Lord! what mean those fearful sounds?
Like echoes of pale death's advancing tread,
They drove me to thine arms, and I am safe.

[She rushes to the steps of the throne; at a sign from

PHILIP, she takes her place at his side.]

But thou? Speak! has my love provoked the curse?

The lone tree that would yield thee grateful shade

Attracts the lightnings now!—Is it so?

Bishop of Paris. Ay;

For thee he stands accursed.

[A pause. The bells are again heard.

"Philip. Peal on! We hear.

Mark me, ye mitred oath-breakers! But raise

One finger, move one step, or breathe one word

In furtherance of this curse, and ye shall beg

For leave to beg. Of rank, revenue, power,

We dispossess ye, cast ye forth from France;

Wherein if found against command, ye die!

Nobles, ring round the throne!

"Bishop of Paris. Back from that chair!

"Marie. Philip!

"Philip. On your allegiance!

"Bishop of Paris. To the Church!

"Philip. Mayenne!

I flung thee knighthood's spurs ere well thy neck

Had lost the page's pliant curve. Dumont!

I knew thee when thine arms and steel composed

Thy sum of fortune. George Menjour! we fought

Abreast at Palestine.

Enter GUERIN.

"Guerin. My liege, all Paris

Shrieks wildly at your gates!

"Bishop of Paris (to the Nobles). Hear, gallant sons!

On your soul's love, break up that fatal ring.

[They fall back from the throne.

"Guerin. Be warned, my liege.

"Bishop of Paris. Learn wisdom from his lips.

Know haughtier crests than thine have crouched to Rome.

"Guerin. Sire, patience for the time! But for the time.

"Philip. Shrink into silence 'neath my giant scorn!

Deem ye my sires, whose tombs were glory's shrines,

Have left their sceptre to a bastard hand,

That I should crouch? Speak! plains of Asia, speak!

That saw me singly cleave through paynim hordes,

As I had wrung death's truncheon from his gripe!

Speak for me, rescued bondsmen! speak for me,

Fierce vassals who have knelt to take my yoke,

You, you, and you! No, perjured priests! had fate

Lent her polluted lightnings to your hands,

Even as ye boast, I'd bid ye rain your fires

On an unshrinking front, that earth might cry—

He was consumed, but not subdued. He perished

Upon his fathers' throne; their stainless crown

Circling his brows in death! He died—a king! (Rising.)

Way, there! Sweep back this tide of yeasty froth,

That where we pass no spray profane our robes.

Way there, I say—THE QUEEN OF FRANCE would pass!

Come! (To MARIE.)

"Marie. Not a step.

"Philip. How?

"Marie. Not to thy ruin.

"Bishop. Away, all to your homes! His doom is sealed;

Who stays to parley with his guilt, partakes it.

"Marie. Yield, Philip, yield! Stay, I command you stay!

[To the Bishops.

The king is saved—is saved! Ye little knew

The Queen ye would degrade. Take back thy crown.

[Takes off the crown, and, kneeling, lays it at PHILIP'S feet.

Take back the oath thou gavest me! Thou art free,

And I no more thy wife! [She descends from the throne.

"Philip (following her). What hast thou said?

Marie forsakes me! Canst thou?

"Marie. Yes, to save thee.

"Philip. To save!—to crush me.

"Marie. Philip, grant one boon,

And I remain. Unto the Pope appeal,

Or those he shall appoint, to judge our cause.

Plead with them thy divorce, thy right to wed me,

Owned by these prelates. Then, whate'er the sentence,

Thou must abide it.

"Philip. It shall be so. (To the Bishops.) See!

Her breath has bowed the pride that mocked your tempests.

"Bishop. And yet, my liege—

"Philip. My lords, you stand dismissed;

Unless I hold my palace, as my wife,

On tenure of your pleasure.

[Impetuously embracing MARIE, as the rest retire

When again

They meet thee, love, it shall be on their knees!"

SUMMARY.

In Memoriam. Fourth Edition. Moxon.

It is pleasant to record a fourth edition of this delightful volume. Whatever controversy may exist as to the wholesomeness of the feeling in which it had its origin, the fact of its extensive sale is proof, not only of the wide appreciation of the poetry as poetry, but of the solace which many have found in these songs, fashioned, as the poet himself says,

"To lull the aching heart,
And render human love his dues."

Poetry has no more gracious office than this, and no book was ever better fitted to perform it.

The Earthly Resting-places of the Just. By the Rev. Erskine Neale, M.A. Longmans.

THE title affixed to this volume is objectionable. Biographical histories of ten eminent characters are given in as many chapters, and at the head of each chapter the name, and in some cases a picture of their burial-place appears, but besides this there is no difference between the present and any other collection of Christian biographies. The titles of books ought to be distinctly indicative of their contents, or at least ought not to mislead as to their true nature. In this instance the title is suggestive of very interesting subjects, and we were greatly disappointed on finding that no use was made of "the earthly resting-places" of the just, except to supply prefatory names and concluding notes to the chapters descriptive of their lives. A book really answering to the name which this wrongly bears, would be a most welcome contribution to literature. Avoiding the dryness of statistical details, how pleasantly and profitably might some Christian, not sectarian, 'Old Mortality,' guide our thoughts to the resting-places of the just! What variety of research and of remark could be displayed in such a work by any writer of genius and piety! But the only use made by Mr. Neale of this idea is to tie together his heterogeneous manuscripts, so as to make up a respectable volume of biography. The following are the titles of the several chapters:—1. Tressingfield, Archbishop Sancroft; 2. Weston Favell, Hervey; 3. Ealing, Sarah Trimmer; 4. The Friends' Burying-ground, Bristol, Richard Reynolds; 5. Turvey, Legh Richmond; 6. Kirkby-Fleetham, Mrs. Lawrence, of Studley-Royal; 7. Bonchurch, Rev. W. Adams; 8. Gawcott, John West; 9. Aston-Sanford, Scott, the Commentator; 10. St. George's Chapel, Windsor, Queen Adelaide. With such variety of subjects, Mr. Neale's book could hardly fail to be both interesting and instructive. For the most part the lives are well written, and skill is shown in condensing so many incidents in the brief space allotted to each life. The author has the art of mingling narrative and anecdote, so as to bring out with great clearness the characters he is portraying. Where he ventures, however, on original reflections, he is not happy, and the opening page or two of most of the chapters had better have been unwritten, the prefatory remarks being generally common-place, and not always appropriate to what follows. Mr. Neale should keep more to narrative of facts, from which there are few readers who will not draw as good conclusions as the author does for them. Some of the lives are merely abstracts of works already published, such as that of Legh Richmond, the statements of which are based on his 'Memoir.' In other cases, such as West and Mrs. Lawrence, most of the details are original communications from private sources.

The Forty-Five. By Lord Mahon. Being the Narrative of the Insurrection of 1745, extracted from Lord Mahon's 'History of England.' Murray. LORD MAHON'S 'History of England' is a favourite book with us, and we have often been surprised that it is, comparatively speaking, so little known. Its subject—the history of the first two Georges—is an interesting one; it is the only work of any importance on this period; and it is written in an easy and pleasant style. The present volume is a reprint of those chapters of the 'History' which contain an account of the celebrated insurrection of 1745, when the Stuarts made their last great

attempt to obtain possession of the English throne. It is a book which young and old alike will read with pleasure.

Science Simplified, and Philosophy, Natural and Experimental, Made Easy. By the Rev. David Williams, M.A. Piper.

To simplify science, to render the great truths which inductive research has discovered familiar to all, is a task which, well performed, entitles an author or a lecturer to take the place next below that of the great interpreter of Nature himself. That man, however, who presumes to make the attempt without being intimately acquainted with the science on which he tries his hand, is sure to weave a tissue of error, which is as dangerous to young minds as spider webs are to flies. To disentangle the mind from the enfoldings of error is the most difficult task a preceptor can be taxed with, therefore it is the imperative duty of all to expose without fear such statements as are put forth with the assumption of knowledge, but which are really only evidences to intelligent minds of the extreme ignorance of their authors. A more extraordinary tissue of errors than this 'Science Simplified,' it has rarely been our lot to meet with; yet the work is impressed with a consciousness on the part of the author of his superior knowledge! As there is scarcely a page in the book without an example of false views, it is easy to select proofs. We take three or four at random, being reluctant to cumber our pages with more pedantic ignorance than is sufficient to arrest the evil.

"Why do coals burn and stones not? Because coals contain oxygen, which is inflammable, but stones do not contain any gas of the kind."—Coals contain but a very small per centage of oxygen; and oxygen is not inflammable.

"How are the sensations of heat and cold occasioned? They are produced by the tendency that heat and cold have to distribute themselves in all directions."—Cold, here made a substantive principle, is but the absence of heat.

"Why do conductors conduce to the safety of buildings? Because they attract the electric fluid or lightning, &c."—Conductors no more attract lightning than pipes attract the water which flows through them.

"What is the cause that knives, razors, &c., made of silver-steel do not rust? Because the steel has been tempered with mercury."—Silver-steel is merely a trade puff, arising from a suggestion of Faraday's, some years since, that an infinitely small portion of silver might improve steel; but it is never used, and cutlery is never tempered with mercury.

"Why are provisions cooked or dressed by roasting? Because their fibrous structure is gassified, or taken up by the penetration of the heat or caloric of the fire."—If anything is 'gassified' it is the liquids, and not the fibrous structure. But really the question and answer are too absurd to be seriously dealt with.

The Elements of Mechanism. By Thomas Tate. Longmans.

MR. TATE has contributed several treatises to our standard series of educational books, and the present is one of the most valuable. It treats of the construction and relative movements of the different pieces which compose machines. Without entering into any examination of the forces employed as the prime movers, or of those physical questions which embrace the laws by which mechanical motions are regulated, a very satisfactory explanation is given of the machine in detail, the mode of action of each part, and its influence towards the absolute result. This is not a popular work, in the sense in which the term is now usually employed; it is not intended to be so. Its object is to communicate real instruction to students of engineering, to teach the leading principles of mechanism, and to apply them to the elucidation of pieces of machinery. Algebra and a certain knowledge of mathematics are necessary to be acquired before this book can be advantageously studied; but with this amount of knowledge it will be found a very valuable, because concise, introduction to the subject of which it treats. The ordinary mechanical powers, various hydraulic

engines, and several forms of the steam engine, are described, and illustrated by woodcuts. Numerous problems connected with these powers are given, and, being selected with judgment, they will serve as valuable exercises for the young engineer.

Conscience. A Tale of Life. Elkins.

THIS is an interesting and well-told tale, and as the production of one professing to be an unpractised writer, it gives promise of good power in similar authorship. In pictures of London life the writer excels, whether in describing low scenes like that at the prize-fighter's tavern, or in such classic allusions as the opening of one of his chapters:—"Who has not heard of 'merrie Islington?' that healthy suburb of London, where not a century ago poets wandered for inspiration, and lovers sought retirement beneath wide-spreading boughs? And who knows not old Canonbury Tower? in which Goldsmith wrote some of his delicious poetry, and where he was exhibited by his landlady to her visitors through the keyhole. Alas! now there are few green fields in Islington, and Canonbury Tower is closed; the neighbourhood is inhabited by a harmless race of city clerks, and by the pensioned officials of public companies. In a moderate-sized house not far from this fine old Tower, dwelt Mr. Vaughan, the retired secretary of the Moon Insurance Company, and with him," &c. &c. The story shows the career of two brothers, who begin life in the same counting-house in the city, but whose divergent course is described as Hogarth painted the progress of his busy and idle apprentices, till the last scene exhibits the elder guilty brother dying in want and wretchedness, while the other is peaceful and prosperous. The concluding moral of the book harmonizes with its title.

The Harmony of Prophecy; or, Scriptural Illustrations of the Apocalypse. By Rev. Alexander Keith, D.D. Whyte and Co.

PROPHECY is no longer the neglected study that it was in days of yore, and we have many able writers upon the subject in the present age. Amongst these the name of Dr. Keith occupies a prominent place. His former works, entitled, 'The Evidences of Prophecy,' 'The Signs of the Times,' and 'The Land of Israel,' have passed through many editions, and are still the class-books to which every student in the school of prophecy will turn, who desires to lay a good foundation in this most interesting but difficult department of theological knowledge. The object of Dr. Keith's present volume is to exhibit the agreement of the Apocalypse with the other inspired writings, and for this purpose he has carefully selected and arranged in parallel passages, all the Scriptures which illustrate the mysterious Book with which the Bible closes.

The Ocean Queen and the Spirit of the Storm; a new Fairy Tale of the Southern Seas. By W. H. G. Kingston. With Illustrations by F. Königstadt. Bosworth.

THE idea of this Fairy 'opuscule' is largely borrowed from *The Tempest*. The lovely coralline Princess Serena attracts the attentions of Borasco, the Spirit of the Storm, a sort of human lobster, but not at all like the gentlemen of the Guards or the Line. In such disguise he tries his Protean arts in vain, for Serena has seen a nobler and a better man in Alonzo, a shipwrecked pirate-captain. The monster feigning her lover's voice, calls her from the sea, and she throws herself desperately in to meet him. Her devotion is rewarded, however, for she finds herself in a splendid palace, with the spirit of Alonzo in the form of Borasco, who, we presume, returns to his butterfly state, though the author says not so in words. It is a poor affair.

The Light and the Life; or the History of Him whose Name we bear. Parker.

UNDER this title appears a history of the life of Christ, collated from the four Evangelists. The narrative has been written in the author's own words, passages of Scripture being introduced as quotations, "no paraphrase or other such method having been adopted, which should invade the province of the inspired writers, or impair the sacred text itself." We recommend this brief life of the

Saviour, as being sound in its doctrinal statements, correct in its historical information, and written in a simple and pleasing style.

Narrative of the Second Sikh War; with a Detailed Account of the Battles of Ramnugger, the Passage of the Chenab, Chillianwallah, Goojerat, &c. By E. J. Thackwell. Bentley.

THIS volume purports to be the first systematic account of the memorable actions in which Brigadier Cureton and other brave men fell. The writer, in acknowledging his use of the 'Journal of a Subaltern,' and the newspapers, undertakes to disabuse the public mind of certain erroneous impressions, to which report and public documents had given rise.

Chimes of the Heart; or, First Thoughts in Poetry. By Fanny Margery L. Clowes.

IN poems written, as the title-page informs us, between the ages of twelve and fifteen, we could hardly expect to find much to call for high praise. There is, however, far less to censure than might have been expected, and so much of poetic talent and taste appears as to give promise of future excellence. Had we seen the poems in MS. we should have advised delay in publishing—both generally, because of deprecating too early authorship, and specially, because in this case greater power would have been certain after longer practice. In the best pieces occur feeble expressions, which spoil the effect, but we are persuaded it is the feebleness of youth, not of incapacity. With some alterations, which the authoress herself will best make after a time, the lines at pages 4 and 48 would make noble hymns. The first begins thus:—

"Say, by what name shall we Thy power adore,
Unknown, unseen, but felt in every soul?
In one deep glance Thou dost the world explore,
And all is Thine, and under Thy control."

And ends thus:—

"What is thy name? Thyself hath said,
To cheer Thy chosen by Thy guidance led,
Thyself hath taught us through Thy Son to claim,
In prayer to Thee, a FATHER'S name!"

The piece is spoiled by the insufficient metre in the closing lines, and by some expressions unequal to the strain in which the hymn opens. In 'Meditation' and 'Prayer in Solitude,' are some good passages; and the lines to the river Lahn are prettily written,—'Flow on thy limpid course,' &c.:—

"So beauty, youth, and joy a moment gleam,
The next are lost in Time's restless stream;
Waves upon waves the vacant place supply,
Alike to shine, to vanish, and to die."

We desire, by thus noticing 'First Thoughts in Poetry,' to encourage young authors to careful writing, while dissuading from hasty publication.

Memoir of William Ellery Channing; with Selections from his Correspondence. Whitfield.

THIS is a reprint of the Memoir of the late Dr. Channing, written by his nephew. It contains an extensive correspondence upon various matters relative to the religious and political affairs of America.

The Emigrant Ship, and other Poems. By James Lester Smith, Esq. Hope.

THE idea is a happy one of a number of emigrants telling their several tales on deck, and the versification is successful. During a long voyage these poems would prove an acceptable addition to the ship's library, and there are passages which, even at home amidst the multitude of books of poetry, may be read with pleasure.

Traditions of Tuscany, in verse. By Mrs. D. Ogilvy. Bosworth.

POEMS upon the old monastery San Salvatore, the story of Malatesta and Maria de Medici, a dramatic version of the life of the notorious Bianca Capello, and some miscellaneous pieces.

Natural Philosophy for Beginners; being Familiar Illustrations of the Laws of Motion and Mechanics. Third Edition. Parker.

THIS is a useful compendium of the department of Natural Philosophy of which it treats. The laws of motion are fully explained, and the illustrations of the mechanical powers are very satisfactorily arranged.

A Treatise on the Law and Practice of Naval Courts-Martial. By William Hickman, R.N. Murray.

THE object of this treatise is to afford a book of reference for officers on foreign stations, when it is impossible to consult the superior authorities upon points arising during a trial. The author explains the form of proceedings required at Courts-Martial, and points out the rules of evidence usually followed in criminal jurisprudence. The work has been produced under the auspices of the Lords of the Admiralty, and the writer acknowledges the assistance of their Lordships' secretary, in the elucidation of many of the intricate subjects treated of.

Instructions in the Use and Management of Artificial Teeth. By John Tomes, F.R.S. Parker.

IN no department of the study whose object it is to remedy 'the ills that flesh is heir to,' has there been a greater or more beneficial advance than in teeth-surgery; every one can remember the time when the dentist was generally some ingenious barber, or relentless apothecary of the top-boot, perriwig, and cane school, who seized the offending molar with a claw-lever or pincers, and if it refused to come out without a portion of its neatly fitting house of bone, it must come with it, no matter what happens to the gums and jaw of the submissive patient. But, thanks for the application of science, the case is now altered, for perfectly educated surgeons may be readily consulted, who give their whole attention to dental surgery; and almost every defect or injury may be relieved through the ingenuity and skill of the higher class of surgeon-dentists. We observe, too, that the chief medical schools have established especial teachers of the practice of dentistry, at one of which the author of this useful little book is the lecturer. It is necessary to remember that there are many pretenders in this branch of the healing art, and that bad treatment is common enough, and very difficult to avoid. Mr. Tomes has distinguished himself by inventing a method of making casts of the gums, and has received the gold medal from the Society of Arts for a tooth-carving machine, so that he unites acknowledged skill with his surgical qualifications.

LIST OF NEW BOOKS.

- Achilli's (Rev. G.) Dealings with the Inquisition, post 8vo, cloth, 10s. 6d.
Alton Locke, 2 vols. second edition, post 8vo, cloth, 18s.
Arnold's Nepos, part 1, third edition, 12mo, cloth, 4s.
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Book of Crests, 2 vols. 12mo, cloth, 21s.
Mottos, 12mo, cloth, 3s. 6d.
Burke's Peerage for 1851, 8vo, cloth, £1 18s.
Clayton's (J.) Pastoral Recollections, vol. 1, 12mo, cloth, 4s.
Colquhoun's (Lady) Memoirs by Hamilton, third edition, 8vo, cloth, 7s. 6d.
Comprehensive Tune Book, oblong, 9s. 6d.
Conscience, a Tale of Life, 12mo, cloth, 5s.
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Dod's Beauties of Shakspeare, new edition, 12mo, cl., 3s. 6d.
Earp's (G.B.) Hand Book of New Zealand, 12mo, sewed, 2s.
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Forbes's (J.) Happiness in relation to Knowledge, 12mo, cloth, 2s.
Helen Charteris, by Mrs. Ward, 3 vols, post 8vo, 21s.
Hook's Ecclesiastical Biography, vol. 7, 12mo, cloth, 6s.
Howard's Scriptural History, first series, Old Testament, 12mo, cloth, 4s.
Kennedy's (Jane) Sketches of Character, 2 vols. 12mo, cloth, 10s.
Kickleburys on the Rhine, second edition, square, 5s.; coloured, 7s. 6d.
Ladies' Keepsake, 16mo, 5s.
London Catalogue of Periodicals, Newspapers, Law Reports, &c., 1851, 8vo, sewed, 1s.
McIntosh's Evenings at Donaldson Manor, 12mo, cl. 2s. 6d.
Medical Directory, 1851, cloth, 8s. 6d.
Monk's (C.J.) Golden Horn, 2 vols. post 8vo, 21s.
Morton's Surgical Anatomy, 1 vol. royal 8vo, cloth, 21s.
Ogilvy's (Mrs.) Traditions of Tuscany, 12mo, cloth, 6s.
Radcliffe's (Dr.) Philosophy of Vital Motion, 8vo, cloth, 6s.
Richardson's Acedema, 12mo, cloth, 6s.
Spencer's (H.) Social Statics, 8vo, cloth, 12s.
Sophocles' Ajax, with English Notes, edited by T. K. Arnold, 12mo, cloth, 3s.
Taylor's Builders' Price Book, 1851, 8vo, sewed, 4s.
Thackwell's Second Sikh War, post 8vo, cloth, 10s. 6d.
Thibaudin's Dictionnaire des Verbes, 8vo, cloth, 6s. 6d.
Time the Avenger, 3 vols. post 8vo, £1 11s. 6d.
Warkworth Castle, a Romance, 3 vols. post 8vo, £1 11s. 6d.
Weir's (Rev. J.) Lectures on Romanism, 12mo, cloth, 3s.
Wickenden's (Rev. W.) Poems and Tales, 12mo, cloth, 8s.

CORRESPONDENCE.

Paris, Jan. 16th.

SOME months ago, Madame George Sand produced at the Théâtre de l'Odeon a little drama, called *François le Champi*. It was written with all the exquisite grace of style, and all the profound feeling which she can, when she pleases, put into her works; but the vast success it obtained was chiefly owing to the naïve, simple-minded, life-like *tableau* which it gave of peasant-life in the central provinces of France. This week she has had performed and published another drama of the same school, under the title *Claudie*. The plot is a simple story of the seduction and the rehabilitation, by repentance and marriage, of a poor peasant girl; but, unlike most dramatic craftsmen, George Sand does not make the victim espouse the seducer, though he solicits her hand. "No!" says she, "by a marriage, I should vow to God to love you, whereas, I despise you, because you betrayed me!" And so she takes his rival. On this simple framework the author has hung pictures of pastoral life which Virgil might not have disclaimed,—so glowing, so genial, so gorgeous, and, withal, so simple and so true are they. And her personages, and their language, their way of thinking, and their acts, are, you feel, true to Nature;—not one exaggerated gesture—not one misplaced word or thought—nothing of the hateful conventionalities of the theatre—everything fresh and new, and glowing with life. Not even the warmest of this lady's admirers could have supposed her capable of thus striking out a new path—creating a new school—in dramatic literature; especially after she had spent years in writing romances, the qualities required for which differ so materially in many respects—though to superficial observers they may seem identical—from those demanded by the drama. But most nobly and most gloriously has she made her *début* on the stage; and we are warranted in hoping that she will earn a name not inferior to that lofty one which she has gained in romance.

The newspapers announce that the government has just deprived a printer of Vannes of his licence—that is, has prevented him from printing anything for anybody. It may not perhaps be generally known in England, that in France printing is a privilege:—no man can open an office without having a *brevet* from the government. This is not very easily obtained; and the number of persons who possess one in each town is limited. By law the government can revoke the privilege whenever a printer has been condemned for any offence against the laws on the press, which are extraordinarily severe. There are few printers who have not been, or might not easily be, condemned for some such petty offence: so that, if so disposed, the government might shut up every press in France! True, it is not likely that it will do so; true, such a wanton exercise of authority would create a revolution; nevertheless, that the exorbitant power exists is undoubted. And yet the French boast that they are the freest people in the world!

Our literary fraternity has been fuming furiously this week about the election of Count de Montalembert to a seat in the Académie Française, in opposition to Alfred de Musset, the charming poet, and to Ponsard, the author of several successful tragedies, and founder of what is called the "common-sense school" of contemporary poetry. The Count got 25 votes, and the other two only 2 each. Now, though we may not feel all the intense indignation of our literary friends at this election, it is impossible to deny that it is a most scandalous one. The Académie Française is a literary institution, and was founded to give the distinction of a title and the advantage of a small pension to eminent literary men. But Count de Montalembert is known to the world only as a great parliamentary orator, and though his name has appeared on a title-page, it is only as the editor of a reprint of a very silly and very false monkish legend on St. Elizabeth of Hungary. To reject literary men of European reputation, who were candidates, to leave aside a great poet who, like Béranger, was too proud or too modest to solicit votes, in order to choose such a man as Count de Montalembert, is, to say the least, extremely offensive.

A curious specimen of what may be called the *mœurs littéraires* of this country was exposed, a few days ago, before a court of justice, in the course of some squabble between two tradesmen. Leon Gou-lau, well known to the public as a dramatist, lately received a commission for the *feuilleton* of one of the daily newspapers. He immediately drew up a detailed account of the plot he intended to employ, with descriptions of the principal scenes and incidents. He then charged an advertisement agent to carry this document round to the principal tradesmen, and in his name to propose to them (of course for a consideration) to introduce their names and addresses, with puffs on their wares, in particular places. His prospectus ran somewhat in this way:—"Chapter I. Marriage of the hero and the heroine. (Here the author can introduce the name and address of the former's tailor and of the latter's milliner, with a glowing description of the excellence of the garments.) Chapter XX. The husband having obtained proof of his wife's guilt, rushes upon her with pistols and poison, that she may choose which death she will die. (Names of gunsmith and druggist to come in here.) Chapter XXI. She dies, and is to be buried. (Name of undertaker.) XXII. Turns out to be only in a trance, and is brought to life by Dr. —, — Street." In short, there was not a single chapter nor a single incident, which our ingenious author did not propose to make the vehicle of a puff. Opinions may perhaps differ as to the literary value of this new line of novel writing; but at least all will agree in admitting that it is a bold and daring advance in the noble art of advertising.

Another little circumstance illustrative of the ways of thinking and acting of the *littérateurs* of France may here be cited, although it is a week or two old:—Victor Hugo, some months ago, started his two sons—young men—in the literary world, as editors of an evening newspaper. One of them recently got into a dispute with an editor of a rival paper. The two editors wrote sundry bitter things of each other, to which, as the law requires, they attached their names. A duel was at last proposed by young Hugo, but as his adversary was almost old enough to be his grandfather, it was resolved that the adversary's son should replace him. The matter, however, being of no real importance, mutual friends attempted to effect a reconciliation: but Victor Hugo, the father, would not hear of this:—his son, he said, was commencing a career full of difficulty and danger, and it was absolutely necessary that he should prove his courage at the outset: fight, therefore, he should, at every risk, and he himself went and sought Alexandre Dumas to serve as the young man's second. This act of a father sending out his son to meet possible death was greatly admired by the whole literary world, and was likened to sundry well-known examples of the heroism of the ancients.

VARIETIES.

Alpine Zoology.—Dr. Adolphe Schlagintweit, whose valuable researches on the physical geography of the Alps we may shortly have an opportunity of noticing, read a paper on Tuesday last, at the Zoological Society, on the highest limits of animal life in that district. At the same meeting, Mr. Bowerbank described a new species of *Pterodactylus*, a genus of extinct reptiles, which from their structure are presumed to have occupied that share in the economy of nature which is assigned amongst living forms to bats and insectivorous birds.

Geological Society.—The Duke of Argyll states that the leaves of coniferous trees found in shale beds interstratified with the lava rocks of the Isle of Mull, indicate that an adjacent forest had shed its foliage, autumn after autumn, into the shallow waters of a marsh, which had been overspread at long intervals by volcanic eruptions. Professor E. Forbes observes, that the date of certain lavas of the Isle of Skye were evidenced by their position in regard to accompanying fossiliferous beds, and that a change from sea to land had been effected by these volcanic outbursts during the oolitic period.

W. H. Maxwell.—The death of the Irish novelist, author of 'Stories of Waterloo,' 'Wild Sports of the West,' &c., is reported to have recently taken place at Musselburgh, near Edinburgh. We believe he had travelled thither, fitted out with guns and fishing-tackle, on his way to the far north, with the object of acquiring materials for a work on the 'Wild Sports of the Orkneys.' His style was racy, but not of an elevating tendency.

The Bridgewater Gallery.—The Earl of Ellesmere is, we are glad to hear, making strenuous exertions to have his noble, we might almost say national, collection of pictures finished, so as to be opened to the public and visitors from abroad at the time of the Exhibition. It is particularly desirable that all the unrivalled treasures of art in the mansions of our aristocracy and wealthy merchants and manufacturers should be made available to foreigners.

The Manchester Free Library.—A free library and museum are to be established in Manchester. Mr. John Potter, the mayor, who has been for some time engaged in promoting this good work, has obtained through his own personal exertions subscriptions amounting to about the sum of 4,320*l.* The Hall in Camp Field has been purchased for the purpose, the owner, Sir Oswald Mosley, presenting half the purchase money, 913*l.*, to the institution. A reading-room, supplied with the newspapers, magazines, and periodicals, is to be open to the public, and upwards of 3000*l.* is to be expended in the purchase of books, of which all excepting works of reference are to be circulated freely among those who may wish to read them at home. The books of reference may be consulted at the library. The mayor anticipates that the building will be opened on the 1st July, with a library of 13,000 volumes. It is the intention of the promoters, as soon as the institution is fairly established, to hand it over to the corporation of Manchester, under proper conditions for its future conduct and maintenance. The corporation will be able to avail themselves of Mr. Ewart's Act, and under its provisions to make a rate of a halfpenny in the pound for its support. In furtherance of the plan the local Geological Society have consented to open their collection to the public, an example which the Natural History Society, it is hoped, will speedily follow.

Portrait of Macready.—A likeness of our great tragedian in the part of *Werner*, one of his most celebrated impersonations, painted by Maclise, is now exhibited by Mr. Hogarth prior to its being engraved. The picture represents the scene between *Werner* and *Josephine*, where he says:—

"Who would read in this form?"

Who in this garb, the heir of princely lands?
Who in this sunken sickly eye the pride
Of rank and ancestry?"

Sir Martin Archer Shee.—The executors of the late President of the Royal Academy have determined to dispose of his works by auction. Messrs. Christie and Manson have announced that the sale will take place in the month of March.

Drury Lane.—A new comedy, entitled *The Old Love and the New*, was produced at this theatre on Thursday night, with great success. It is by Mr. Sullivan, author of *The Beggar on Horseback*, and has some brilliant flashes of wit.

LITERARY AND SCIENTIFIC MEETINGS FOR THE ENSUING WEEK.

Monday.—Statistical, 8 p.m.—Chemical, 8 p.m.—*Tuesday.*—Linnean, 8 p.m.—Civil Engineers, 8 p.m.—Pathological, 8 p.m.—Royal Institution.—(Professor E. Forbes on the Geographical Distribution of Organized Beings.)

Wednesday.—Society of Arts, 8 p.m.—Geological, 8½ p.m.—(William Lonsdale, Esq., F.G.S., on certain Greensand Corals.—R. A. C. Austen, Esq., F.G.S., on the Superficial Accumulations of the Coasts of the English Channel, and the changes they indicate.)

Thursday.—Royal, 8½ p.m.—Antiquaries, 8 p.m.—Royal Society of Literature, 4 p.m.—Royal Institution.—(Rev. J. Barlow on some Mechanical Principles, and their Practical Application.)

Friday.—Royal Institution, 8½ p.m.—(Professor Faraday on the Magnetic Characters and Relations of Oxygen and Nitrogen.)—Philological, 8 p.m.

Saturday.—Medical, 8 p.m.—Royal Institution.—(Professor Brande on the Non-Metallic Elements.)

NEW MONTHLY WORK, BY THE AUTHOR OF THE "GREATEST PLAGUE OF LIFE."

On February 1st will be published, No. I., price One Shilling,

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"I kist off my clogs, hung kelt cwoat on a pin,
And trudg'd up t' Lunnon thro' thick and thro' thin;
And hearing t' fiddlers—guid fwoks—I've meade free
To thrust mysel in your divarshon to see."

CUMBERLAND SONG.

London: David Bogue, 86, Fleet Street.

This day is published, 2 vols., post 8vo, 18s., the SECOND EDITION of

ALTON LOCKE: TAILOR AND POET.

An Autobiography.

"It is written with a philanthropic purpose, and is a series of descriptions of the most painful and harrowing scenes which life can present among the poor. All drawn with vast graphic power, and portrayed in colours such as only a genuine poet could command. The work abounds in passages of wild, unchastened eloquence; and, amid much aimless declamation, and not a little language which Christian feeling and scholarly taste must alike condemn, it breathes through every page a profound and passionate sympathy with the sufferings of the poor."—*Edinburgh Review.*

London: Chapman and Hall, 193, Piccadilly, (late 186, Strand.)

This day is published, fcap. 8vo, cloth, price 6s.

TRADITIONS OF TUSCANY; in Verse.

By Mrs. DAVID OGILVY, Author of "A Book of Highland Minstrelsy."

London: T. Bosworth, 215, Regent Street.

THE ART-JOURNAL.—TO ADVERTISERS.—

The Circulation is 20,000 Monthly. Advertisements for the February No. should be addressed to Mr. CLARK, Manager of the Advertising Department, Marlborough Chambers, 49, Pall Mall, ON OR BEFORE THE 21st INSTANT.

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5000	1 year	112 10 0	5112 10 0
1000	12 years	100 0 0	157 10 0	1257 10 0
1000	7 years	157 10 0	1157 10 0
1000	1 year	22 10 0	1022 10 0
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13	£ 9 3	£ 7 0	50	£ 11 9	£ 3 13 3
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20	£ 14 4	£ 11 6	56	£ 4 0	£ 4 14 0
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26	£ 2 0 3	£ 16 2	63	£ 4 0	£ 6 9 6
29	£ 2 5 0	£ 19 9	66	£ 4 0	£ 7 10 8
32	£ 2 8 6	£ 2 10 7	70	£ 10 4	£ 9 7 6
36	£ 2 13 0	£ 2 6 4	73	£ 11 16 2	£ 11 2 6
40	£ 2 19 9	£ 2 12 0	76		£ 13 1 9
43	£ 3 5 3	£ 2 17 2	80		£ 15 12 10

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